The Messenger.

"As the Truth is in Jesus."

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Dr A H Strickler 14 Feb 82

THE MESSENGER.

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Editor-in-Chief.
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TERMS.

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Poetry.

THE NEW CALENDAR.

With careless hand, by the mantel-shelf,
Where many a gift from loved ones lay,
The Calendar new in its place I hung
One year ago—on New Year's day.
Mere blanks as yet, were its pages twelve,
Enrolling the silent months unborn,
With checkered lines, and figured squares
That told the days, as yet to dawn.

And the months have passed in rapid flight,
And as each attained its closing day,
Like a leaf grown sere on the tree of time,
A page has dropped, and fluttered away.
And sitting alone with thoughts to-night,
That ebb and flow like a tidal wave,
I gather them all together again,
Those scattered leaves from the old year's grave.

And scanning them o'er now one by one,
These months and days all passed and flown,
I can but think how full of voice
Those pages twelve now all have grown.
How memory reads between the lines,
A record inscribed in tracings clear,
Wherein shall stand, forever sealed,
The chapter of life we call a year.

Through some I live o'er once again
Bright summer hours, long sunny days,
While others tell of winter's chill,
And autumn's blended mist and haze.
And thus on some bright joys are traced;
On others, heart-aches, deep and sore;
In all are mingled pain and peace,
And troubles met, and struggled o'er.

And now once more, by the mantel shelf,
With trembling heart and hand I've placed
Another book of pages twelve
With checkered lines close interlaced.
What may not there for me inscribed
In Time's own secret ciphers be,
To fill those numbered days to come,
And all those months, with memory!

With what sad heart, or joyous touch,
Shall I those leaflets, to the last,
Loose from their hold, and watch them drift
Adown the current of the past.
And shall it be my hand that may
Pluck from its stem, the twelfth, grown sere!
Ere then, perchance, I too may sleep
Beneath the leaves, with this New Year.

—*N. Y. Observer.*

Communications.

For The Messenger.

ABOUT LIFE SUBSCRIPTIONS TO THE "MESSENGER."

At the late meeting of the Synod of the United States, held at Danville, Pa., it was suggested by some one, that life subscriptions to the "MESSENGER" be taken by our wealthier members as a means of raising funds to carry forward still more efficiently our publication operations. The matter coming to the notice of the Board of Publication at its meeting in December, was talked over, and well thought of by all of its members. One after another of them said—"I will give $100 as a life subscription to the MESSENGER," until five (all who have means to do it) had put down their names, or pledged their $100 apiece.

As the idea seemed to take so well in the Board, we have good reason to conclude that it will take well outside, or in the Church at large, and hence the Board invites all liberal-minded persons, male or female, to join them in the movement to raise at least one hundred such subscriptions towards paying off $10,000 of indebtedness, and consequently saving the interest ($600) on the same. Those who are interested in our publication affairs, know, that after we were burnt out at Chambersburg, the publication house and book store were moved to Philadelphia. It was thought best, in a year or two after, to purchase a suitable building for store-room, offices, and as a general business stand. Accordingly the property we now own was bought at a very low price. It is well situated, and to-day is worth at least one half more than was paid for it. It was a good investment, and is increasing in value every year. Besides buying this property it required considerable means to start up a respectable book store, procure stereotype plates, and all the fixtures for carrying on the work of the Board.

All this was undertaken with but little capital on hand toward meeting the expense. The Board relied mainly upon the liberality and appreciation of the Church to sustain them in incurring this (undoubtedly) very necessary expense. The Synod of the United States sanctioned the whole proceeding, and (if I mistake not) agreed to raise $60,000 to put the printing establishment on a good financial basis. But a few thousand of this was ever realized, consequently the Board found itself burdened down with a heavy debt from that time on. To make matters worse, during the panic, from 1875 to 1880, the patronage of the Board fell off very largely. People in many cases, were compelled to curtail their expenses, and began with cutting off their supply of religious books and papers. They thought they could do without religious reading, and even hymn and prayer books easier than many other things, and hence did not send in their orders for books, and, in many cases, discontinued their Church papers.

Now it is well known that it costs almost as much to get out a small number of Church periodicals as it does a larger number. The main cost (that of type setting) is precisely the same. The extra cost of paper and press work for large editions is comparatively little to the returns received, when there is a large subscription list.

Well, with small patronage, especially during the years named, the Board was obliged to meet and pay the interest on some forty thousand dollars indebtedness, taxes on real estate, water taxes, gas bills, fuel, insurance on building and stock, the salaries of Superintendent, Editors of MESSENGER, *Review*, *Guardian*, Sunday-school papers, Business Agent, a boy in store, printing, press work, paper, postage, &c., &c.

It can easily be seen that it requires a large income to meet all these expenses. For several years we actually got behind; partly owing also to the fact that there was about twenty-five thousand dollars on the books, not more than one half of which was collectable.

The wonder really is that the whole concern was not sold out by the sheriff, and I fear it would have been if Dr. Fisher, then our Superintendent, had not had means of his own to advance to pay maturing bills. The Board also cut down salaries, and in every way sought to economize as much as it could do.

Since January, 1880, the business of the establishment has greatly improved. The list of subscribers to the MESSENGER has gone up some thousands—mainly through Mr. Binkley's earnest and persevering efforts; all the periodicals have a largely increased circulation, especially the Sunday-school papers and helps.

The income of the Board is now not only equal to its outlay, but during the past year there was a margin of several thousand dollars to apply on the principal of our indebtedness. It would be very desirable, however, to reduce the debt much more rapidly than can be done by the surplus of income over expenses. Any one can see that, if one hundred life subscriptions to the MESSENGER can be secured at $100 each, that would be a great lift, and the balance of the debt would be so much the more easily managed. If we had less liabilities, or more assets, we could get money at a lower rate of interest, thus saving considerable in this way. It is impossible to place a mortgage at a low rate unless the taxable value of the property is considerably more than the face of the mortgage.

The difference in interest on what we would pay off, and on what we could save would give us nearly, or quite one thousand dollars additional each year to pay on principal. The Board sincerely hopes, therefore, that at least one hundred persons can be found to give $100 each in consideration of having the MESSENGER sent to them for life, or, in case they prefer, for a specified term of years to the family of the donor. If all our debts were paid the Board could reduce the price of books, and periodicals, and thus give the Church at large the benefit of all profits. I do not say our books and periodicals are too high now—the latter, especially, are as cheap as those of other denominations, but the Church would be the gainer, as it always is, by being out of debt. We could use the means in making sundry improvements, and publishing denominational literature, as we ought to do. We have writers of ability whose thoughts would be a great blessing to the Church and the world, if published in books. Many of our best writers have not the means to publish books on their own private responsibility. Other denominations publish their own literature, and why shall not we? In conclusion, the Board believes the project above referred to will commend itself to the thinking, liberal-minded members of our Church, and that there will be a corresponding response.

OF THE BOARD.

Selections.

CLERICALISM AND RADICALISM IN FRANCE.

The Roman Catholic Church and its friends in France have been visibly fluttered by the accession to power of the statesman who has deliberately chosen as the war-cry of his party the emphatic phrase, "Clericalism is the enemy." The address of Monseigneur Freppel, the militant Bishop of Angers, to the faithful of his diocese is defiant in tone, but it reveals, nevertheless, real and grave apprehensions. There is no mystery about the policy which M. Gambetta wishes to enforce in all relations between Church and State. He has taken his stand upon the Concordat of 1801, which gives the Church its recognized position and public emoluments in France. Beyond the limit of that instrument the Church, according to the dominant section of the Republican party, can claim nothing as of right, and will for the future obtain nothing by way of indulgence. Hereafter the question of the separation of Church and State may arise; but for the present it is enough to demand the exact performance of the conditions under which the connection formally subsists. It is incontestable that almost every French government, from the days of the Consulate down to the last general election, has been willing to concede in practice to the Church a larger measure of liberty than was stipulated in the Concordat. The Bishop of Angers does not dispute this; he speaks with contemptuous disparagement of the convention under which he is himself recognized and paid by the State. The provisions of the Concordat, according to Monseigneur Freppel, are "the limits which fettered the Church on the morrow of the proscriptions of the Directory and the crimes of the Reign of Terror." He protests against the attempt to force the Church back a century, and asks whether the University, the press, and politicians in general would endure being subjected to the rough and heavy yoke which Bonaparte laid in 1801 upon the neck of distracted and anarchical France. In the Bishop's opinion, it is the activity and the vitality of the Church that have arrayed and armed its enemies against it. They cry out against clerical usurpations and encroachments because the Church has extended its power by multiplying its beneficent agencies. There is an element of truth in these protests; but they are addressed to deaf ears. The position of the Republican party in maintaining that the Concordat must be accepted and enforced as ruling the relations between Church and State is logically impregnable. If the Clericals cry out against this as a hard measure, they may be asked whether they are willing to abandon the first ground of the Concordat and to take their chance of obtaining, in the present temper of the French people, more liberal terms by a new negotiation between the Government and the Papacy. No prudent and reasonable Roman Catholic would say that such a course deserves a moment's consideration. If, however, the Church wisely holds to the Concordat as the basis of its recognized position and power in France, it must be prepared to accept all the conditions of the compact. It is idle to look for indulgent treatment from the present Ministry or from the majority returned at the last election, and the language of zealous churchmen like the Bishop of Angers is not calculated to allay the suspicion or to conciliate the prejudices of those who have to administer and interpret the Concordat.

It is natural that ardent faith and pious zeal should be deeply stirred by the sight of M. Paul Bert, the unsparing assailant of the Jesuits, concentrating in his hands authority over public worship and public instruction in France. The appointment was in many respects open to severe and just criticism. Not M. Bert's opinions so much as his manner of showing them seemed to make it inexpedient that he should be brought into contact with ecclesiastics as their official superior, and that his aggressive attitude towards religious dogmas should be impressed upon the teaching in State-supported schools and colleges. But M. Gambetta's object was plain. He intended to reaffirm, by deed as well as word, his declaration of hostility to Clericalism, and the most direct way of doing so was to place over the Departments of Public Instruction and Public Worship the most conspicuous "Anti-clerical" in France. Whether he has miscalculated the predominant feeling of the French people on this subject or not remains to be seen; and it is now reported that M. Bert will be relieved of the Ministry of Public Worship, retaining that of Public Instruction. But the rout of the Monarchical parties, with whom the Clericals are politically identified, upon the last appeal to the constituencies goes far to justify his belief that the Church has lost ground alike among the bourgeoisie and the peasantry, and that its thoroughgoing supporters are now almost everywhere in a minority. It is probable that a reaction would soon make itself felt, to the detriment and discredit of the Republic, if the Church were really in danger, as Monseigneur Freppel rhetorically pretends, of a "religious persecution," which would certainly be, as he says, "the most serious of perils and the worst of humiliations" for France. But it will not be possible to persuade the French people that to insist upon the performance of the engagements of the Concordat is to initiate such a persecution. M. Paul Bert, whatever his private convictions or former conduct, has not gone beyond the discretion which must be allowed to every Minister in carrying out the system established by law in his department. It has been rumored that he intends to prohibit all ecclesiastics from writing in the newspapers; but as he would have no legal means of punishing disobedience, the alarm expressed by the Clerical party is groundless. It cannot be a matter of serious complaint that, since the Minister has to decide upon the qualifications of bishops and to make appointments to vacant sees, he should have called in a confidential circular for information respecting the persons he has officially to deal with. The announcement of M. Paul Bert's intention to introduce a measure forbidding the employment of schoolmasters receiving pay from the State as dependents of the clergy in the capacity of beadles, bell-ringers, organists, and choir-masters, threatens no grievous tyranny, and if the Clerical party contest the policy of it they can meet it with frank and open Parliamentary opposition. But the act which has been most violently denounced by the Clericals as showing M. Paul Bert's irreligious bias is the enforcement of a rule equivalent to a "conscience clause" in lyceums and other intermediate schools. The remonstrances against so simple and elementary a provision for freedom of conscience points to the danger the Church, or the Clerical party in the Church, have most to fear. They will find little sympathy among Frenchmen of the present generation if their complaints about the harsh construction of the Concordat are to be interpreted as protests against the withdrawal of opportunities for exercising a spiritual despotism.

The avowed purpose of the French Republican party now triumphant in the Legislature is to establish a "secular, gratuitous, and compulsory" system of State education. Whatever difference of opinion may exist respecting this policy, the Clericals must not hope to discredit it by protesting against the principle of a "conscience clause." If they are wise, they will wait until M. Paul Bert has done something which can be at any rate plausibly denounced as illiberal before raising the cry of "persecution." A few years ago the apprehensions of the clergy would have touched a sympathetic chord in the breasts of the French people. In the period immediately following the war with Germany, Roman Catholicism began to show renewed vigor in France; it became once more a potent factor in French politics and a conspicuous feature in French society. But the Church at this crisis showed little of the subtlety and versatility with which it has been credited by admiring historians. The opportunity passed away, probably never to return. When the popular mood changed, the Church was found not to have strengthened, but actually to have weakened, its position. The Clerical party had formed a close and inextricable alliance with the least hopeful and improvable of the Monarchical factions, whose jealousies and intrigues disgusted the nation and rallied France once more to the Republican cause. The collapse of the Anti-Republican conspiracy upon the abdication of Marshal MacMahon left the Church identified with a defeated and discredited section of politicians. It had lost the right to confidence as a national institution by its illegitimate and futile partisanship. For this error it has now to suffer. The Church, regarded from a political point of view, has scarcely any friends except among the Legitimists and the Bonapartists, two small and irreconcilable minorities, neither of them including as many as fifty members of the present Chamber. If the Church is to recover the ground it has lost, it must be through a strict self-effacement in politics, which is the last thing that suggests itself to the militant school of ecclesiastics. The hope of retaining any predominance over education must be finally resigned; but if the clergy are content to accept their position in the State as defined by the Concordat, it is not probable that M. Gambetta will deem it necessary to enforce the rights of the Government against them with uncompromising severity. We are rather inclined to believe that even M. Paul Bert wishes merely to warn the Clerical party of the existence of powers which have been allowed to fall into abeyance, but which the Church cannot be permitted to treat as if they did not exist and had never existed.—*London Times.*

ATTENDANCE AT CHURCH.

The influence of a Christian is determined by his devotion to those duties which his profession places upon him. The impression made by a church upon the community depends upon the consistency of its members in their daily walk, and the enthusiasm or the members with reference to the church's interests. The attachment of people to their church is tested fairly by their attendance upon its services and their contributions of time, and labor, and money to its support. But the most visible, most apparent, expression of attachment, is regularity in attendance. Just as the congregations are large or small, will the strength or weakness of the church be manifest. If you love your church, therefore, do all you can to increase its strength and influence by honoring all her appointments as far as in you lieth.—*Pacific Churchman.*

Grace tried is better than grace, and it is more than grace; it is glory in its infancy.

Family Reading.

TWO GATES.

Open the East Gate now
And let the day come in;
The day with unstained brow,
Untouched by care or sin;
For her we watch and wait,
Wait with the birds and dew:
Open the Eastern Gate
And let the daylight through.

Uplift thy daily toil
With brain as fresh and clear,
Strong hands that have no soil,
And heart untouched by fear.
Marching unto thy noon,
Marching unto thy rest,
When shadows lengthen, soon
Comes calm and peaceful rest.

Open the Western Gate
And let the daylight go
In pomp of royal state,
In rose and amber glow.
It is so late, so late,
The birds sing sweet and low;
Open the Western Gate
And let the daylight go.

Lay down thy daily toil,
Glad of thy labor done,
Glad of the night's assoil,
Glad of thy wages won.
With hearts that fondly wait,
With grateful hearts aglow,
Pray at the Western Gate
And let the daylight go.

Pray at the Eastern Gate,
For all the day can ask;
Pray at the Western Gate
Holding thy finished task.
It waxeth late, so late,
The night falls gold and gray;
But through life's Western Gate
Dawn's life's eternal day.

—*Christian Advocate.*

EVERY-DAY BUSINESS A DIVINE CALLING.

The old and vulgar distinction between what are called the professions and ordinary trades was, that in a profession a man was to place his duties to others first and his own interests second, and that in a trade he had a right to care only for his own interests, and might leave other men to look after themselves. That was one reason why professions were regarded as honorable, and trades as sordid and mean. And if the distinction were accepted, the scorn with which people in trade were once regarded would be deserved, for their life would be utterly base and ignoble. No intelligent Christian tradesman or manufacturer who has grasped the true idea of the law of Christ as it affects the secular order will consent that his life should be governed by so intolerable and unchristian a conception. The professional theory is the Christian theory.

A physician has no right to think of the peril to himself from going into a house where there is infection; the code of medical honor requires that, at all risks, he should use his skill in the service of those who send for him. A captain in the army has no right to think of his own life first; his men are in his charge, and the code of military honor requires that, at whatever risk to himself, he should hold them together and provide for their safety. The captain of a ship accepts the same lofty obligations. If when his vessel is on fire he jumps into a boat and pulls off, he incurs, and justly incurs, universal execration. There are innumerable stories of the cool gallantry with which sea captains have stood on the deck in a rough sea, while the flames were making terrible headway, and have seen the women and children into the boats first, then the rest of the passengers, then the crew, and have saved themselves last of all, or, as has often happened, have gone down with the burning ship. That is required by the laws of professional honor.

This high temper, shown in other forms, will inspire a Christian man who believes that he is an employer of labor "through the will of God." He, too, as I have said, is a "captain"—a "captain of industry." He will think of the safety of his people before his own. He will acknowledge the universal law, that authority is given for service, that honor is conferred that we may defend and bless other men. He will remember that he is master for the sake of his men. If he trades recklessly, if he consumes in luxurious expenditure the capital on which his people depend for employment, if he sinks it in wild speculations which promise immense returns, but may, very probably, turn out disastrously; if he gambles, that is, with the money which political economists call "the wages fund," and which he holds in trust for men who look to their wages for bread; or if he neglects his business and works it badly so that it slips out of his hands, and if, as the result of his carelessness, the business breaks down, it is not he alone that suffers; the men he employs are thrown out, and anxiety, perhaps destitution, finds its way into their homes. Moral evils are likely to follow closely on want of work and poverty. In our complex social life the responsibility of caring for others, not in the way of common charity and almsgiving, but in ways far more difficult, rises as we rise in the social hierarchy. All government is a form of service.

Those who are employed, if they are Christian men, and rightly understand the laws of the kingdom of heaven to which they belong, will show a corresponding spirit. I use the same language to men and to masters. You are a workman "through the will of God;" a servant "through the will of God." Your employer ought to care for your interests, whether you care for his or not; you ought to care for his interests, whether he cares for yours or not. A passionate, reckless pursuit on either side of immediate personal advantage is a clear violation of the laws of Christ: "Love thy neighbor as thyself;" "Seek ye first God's kingdom and His righteousness;" "Whosoever would save his life shall lose it, and whosoever shall lose his life for My sake shall find it."

If these laws were universally obeyed, how greatly life would be sweetened! We should really look on all other men as brethren, and not merely call them so. We should think of them as comrades in a great army, fighting side by side, under the high command of God, against want, ignorance, disorder, and sin. This would create a mutual kindliness and a mutual respect which would bind together in golden chains all ranks and orders in the State. It would bring on the glorious years for which saints have prayed and toiled, and for which Christ died on the Cross. It would be the fulfilment of the prayer, "Thy will be done on earth as it is done in heaven." So far as any man accepts these laws and obeys them, his secular calling becomes as truly a perpetual service of God as the life of the angels who worship Him day and night without ceasing. —*R. W. Dale,* in *Good Words.*

TROUBLESOME WEEDS.

Here is a bit of advice from the *Scholar's Companion* about a kind of garden in which each person is constantly sowing seeds.

Every one has a garden called Conversation. If the unpleasant words which blossom into the thoughts are kept out, the garden becomes beautiful and interesting. There are a few kinds of weeds, which unconsciously creep into this garden, and unless they are kept down, or, better, pulled out, they injure and spoil the good flowers.

1. *Untruth.* This is dark-leaved and so small at first that it is scarcely noticed. In its early stages it is called exaggeration. You are not sure whether you saw three or four things and you say four. The next time the number becomes larger and so the weed grows until it is strong and hardy. Be sure and pull it up.

2. *Slang.* This spoils many a garden of choice flowers. It is sometimes overlooked among boys, but is not considered to have any beauty.

3. *Bad Grammar.* This is a common weed found in the gardens of uneducated and careless persons. It grows slowly, but steadily, and finds a place beside the nicest looking flowers. There are a number of varieties, and among them are "I seen;" which chokes up "I saw," or "I have seen;" "it's her'n," which crowds out "it is hers," and "it is me," which grows close to the little plant "it is I."

4. *Gossip.* Every one knows this ugly weed which works mischief wherever it appears. It is one of the worst varieties, and has been known to completely overrun and spoil the gardens in which it was allowed to grow.

These are the principal weeds which find their way into the garden of conversation. Examine the one belonging to you and see what weeds are gaining headway.—*Exchange.*

THE BETTER WAY.

A young man went, ten years ago, to one of our western cities, to take a clerk's place in a large business establishment. He was young, he was poor, he was exceedingly shy; nobody expected him to exert much influence in the big, rich, opinionated city. But he had first rate sense, was a Christian, and had to a perfect degree the courage of his convictions. He placed his membership in one of the smaller Presbyterian churches in the city. Notice was given one Sunday morning, a few months after his arrival, of a congregational meeting to be held the following evening. It was a busy time with him, and he had never spoken in public, nor been of any use, so far as he could see, at a public meeting of any sort. He did not think, however, of staying away. On reaching the lecture-room of the church at the appointed time he took a back seat, and gave a low whistle at finding so few people there. The meeting came to order and he presently learned that the church building needed a new roof and new carpets. The question before the meeting was, "Where is the money to come from?"

To the young man's surprise a well-to-do, prosperous merchant arose and proposed that they should get up a supper, complimented the ladies of the church, and said he was sure they could not do better than leave the matter in their hands. The motion was seconded and the vote about to be taken, when our young man suddenly found his tongue.

"Mr. Moderator," said he, "isn't our church able to provide a new roof and carpets?"

"That is what we propose to do," said the gentleman in the chair.

"Yes, sir," said the stranger, hotly, "but how? By begging, sir, and not very straightforward begging either; by wheedling people to come and gratify their affection for oysters, in order that we may worship God decently. Sir, it seems to me that we have no business with a Seventh Presbyterian church if we can't support it, and I move that the building be sold at once, and that we scatter among the other six churches!"

There was a dreadful silence, broken by a proposal from the merchant, that the young brother should substitute some better method for getting the money, in place of the one so severely condemned by him.

"I will be one of four," said the stranger, "to canvass the congregation and see if the sum needed can be raised."

Three others were found, and the four were appointed a committee of ways and means.—*Lutheran.*

HOW TO HAVE COMPANY.

It is not so hard to have a little company to tea or to spend the evening if one only knows how to plan her work, and does not attempt to crowd too much in one day. If the cake is made the day before it will be fresh enough, and if you are so unfortunate as not to be entirely successful in making or baking, you will have time to remedy this trouble by trying again. If salad is to be part of the supper the chicken may be prepared in the morning, and then late in the afternoon the dressing may be prepared and the salad mixed. When it is in the dish and ready for the table, wet a clean cloth in vinegar and lay over the top; this will keep it moist, and it will not lose its flavor by standing. If you are to have sandwiches they may be buttered early and a damp cloth laid over them. Have the dishes and silver ready, and put in a convenient place where you can get them with no delay or trouble of counting. Silver may be rubbed and tablecloth and napkins laid aside days before. Above all, after having done these things do not worry; think over all the times you have been out to tea, and you will hardly be able to recall a single time where anything went very badly. Avoid confusion; if any one is to help you, be she servant or friend, let her distinctly understand what her duty is to be, so that you will not interfere with each other. A few experiments will convince you of the good sense of these directions.—*New York Evening Post.*

WHAT SHE SAW IN CHURCH.

He staid at home and she went to church.

After dinner he asked her:

"What was the text, wife?"

"O, something, somewhere in Generations; I've forgotten the chapter and verse. Mrs. High sat right before me with a Mother Hubbard bonnet on. How could I hear anything when I could not even see the minister? I wouldn't have worn such a looking thing to church if I'd had to have gone bare headed."

"How did you like the new minister?"

"O, he's splendid! and Kate Darlin was there in a Spanish lace cape that never cost a cent less than fifty dollars; and they can't pay their butcher bills, and I'd wear cotton lace or go without any first."

"Did he say anything about the new mission fund?"

"No; and the Jones girls were all rigged out in their yellow silks made over; you would have died laughing to have seen them. Such taste as those girls have; and the minister gave out that the Dorcas Society will meet at Sister Jones's residence—that old poky place."

"It seems that you didn't hear much of the sermon."

"Well, I'm sure it's better to go to church, if you don't hear the sermon, than to stay at home and read the papers; and O Harry! the new minister has a lovely voice; it nearly put me to sleep. And did I tell you that the Riches are home from Europe, and Mrs. Rich had a real camel's hair shawl on, and it didn't look like anything on *her?*"

A long silence during, which Harry thought of several things, and his wife was busy contemplating the sky or view, when she suddenly exclaimed:

"There! I knew I'd forgot to tell you something. Would you believe it, Harry, the fringe on Mrs. Jones's parasol is an inch deeper than mine, and twice as heavy! O, dear! what a world of trouble this is."—*Detroit Post and Tribune.*

DON'T, GIRLS.

Don't think it absolutely necessary to your happiness that every afternoon be spent in making calls, or on the street shopping. Home is not a mere hotel wherein to eat and sleep—too dreary to be endured without company from abroad; home-work is not mere drudgery, but useful ministration to those you love. Don't mistake giggling for cheerfulness, slang phrases for wit, boisterous rudeness for frank gayety, impertinent speeches for bright repartees. On the other hand, don't be prim, formal, stiff, nor assume a "company face," eloquent of "prunes, potatoes, prisms," nor sit bolt upright in a corner, hands, feet, eyes and lips carefully posed for effect. An effect will be produced, but not the one wished. Nor yet sit scornfully reserved, criticising mentally the dress, manners, looks, etc., of those around you. Make up your mind that your companions are, on the whole, a pretty nice set of people (if they are not, you have no business to come among them); that there is something to respect and like in each one of them, something to learn of all of them. Determine to have a nice time anyhow; then do your part to make it so. Be genial, cordial, frank. If you can play and sing ordinarily well, do not refuse to take your share in entertaining your companions in that way. You are not to be a Neilson or a Kellogg. If you cannot play or sing, say so frankly, and do not feel humiliated. You probably excel in some other accomplishment. Even if you do not, you can possess that one grand accomplishment to which all others are but accessories, that of being "a lady"—a true woman, gentle and gracious, modest and lovable. Dear young girls, your lives are full of noble possibilities. There is but one thing earthly so truly admirable as a Christian lady, and that is, a Christian "gentleman." If an "honest man be the noblest work of God," surely an "honest," true woman is His loveliest. Therefore young maidens of America, give yourselves to Christ; let Him so mold you that you may be kings' daughters indeed, all glorious within, all fair without.—*Arthur's Magazine.*

THE LITTLE BEGGAR'S BUTTON-HOLE BOUQUET.

BY H. H.

'T was on a bitter Winter's day,
I saw a strange, pathetic sight;
The streets were gloomy, cold, and gray,
The air with falling snow was white.

A little ragged beggar child
Went running thro' the cold and storm,
He looked as if he never smiled,
As if he never had been warm.

Sudden, he spied beneath his feet
A faded button-hole bouquet;
Trampled, and wet with rain and sleet,
Withered and worthless, there it lay.

He bounded, seized it with delight,
Stood still and shook it free from snow;
Into his coat he pinned it tight—
His eyes lit up with sudden glow.

He sauntered on, all pleased and proud,
His face transformed in every line;
And lingered that the hurrying crowd
Might chance to see that he was fine.

The man who threw the flowers away
Never one half such pleasure had;
The flowers' best work was done that day
In cheering up that beggar lad.

Ah me, too often we forget,
Happy in these good homes of ours,
How many in this world are yet
Glad even of the withered flowers.

—*St. Nicholas.*

Selections.

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—*F. W. Faber.*

Lord, mine eye
Is fixed on Thee, to Thee I cry!
Cleanse, Lord, and purify my heart,
And make it clean in every part;
And when 'tis pure, Lord, keep it so,
For that is more than I can do.
—*Thomas Elwood,* 1639–1713.

There are some persons who are constantly asking for special rules of life. They would have an individual Bible with particular instructions for each hour of their lives; but Christ dealt with the great principles which are to be the basis and motive of all action, and from these, with the aid of His Spirit, we are to draw out our own applications.—*Golden Rule.*

"I send out my children to their daily tasks, surrounded by the hallowed breath of prayer," said a Christian father. So doing he aided them in the struggle against evil. "If my children get angry with each other," said another, "I at once make them all sit down and sing together in unison some pleasant hymn or song; its soothing effect is magical, they forget their little quarrels and go kindly to their sports again."

Men and children are like pebbles. You know how pebbles on the seashore are rounded and made smooth by being rolled against each other. It is so with many men; but now and then we find a person who is as crusty as one of the crabs we find also on the seashore. The more he is rubbed by others the crustier he becomes. Some of the little stones are made very pointed and do not get rounded by the others. Let us try to have all the politeness that comes from obeying the Golden Rule.

In spite of the plain teaching of the New Testament in regard to the impossibility of becoming reconciled to God through a self-made righteousness, how many people still cry out "I am not good enough for God to accept me." What a clear distinction on this point is made by Luther, when he says that we do not become righteous by doing what is righteous; but having become righteous we do what is righteous. And the becoming righteous is God's work through Christ, not man's work for himself.

Useful Hints and Recipes.

To Cook Sweet Potatoes.—Wash well, drain, and place in a steamer over your Irish potatoes; steam till done; take them out, put in a pan, and set in the oven till they are a light brown.

To Make Taffy.—Two cupfuls of molasses, one cupful of sugar, half a cup of milk, a teaspoonful of butter and a piece of chocolate an inch square, broiled together about thirty minutes, will make nice taffy.

Graham Pie Crust.—Take thin, sweet cream, and prepare a dough, as for crackers, roll out and make your pie as with a crust of grease and fine flour, and you will have an article that is very eatable and healthful.

Scalloped Potatoes.—Take some cold mashed potatoes, left from day before or meal before, butter your baking dish, put a layer of potatoes, some rolled crackers, bits of butter, salt and pepper (never forget the salt). When your dish or pan is full pour milk over to cover, bake brown, serve hot; it is a nice relish and enjoyed for breakfast.

Fried Oysters.—Choose the largest and finest oysters you can get, take them carefully from the liquor and dry between two clean cloths. Prepare some beaten eggs, also some cracker rolled fine; and have ready hot butter in a frying-pan. Dip each oyster first into the egg, and then into the cracker, rolling it over until perfectly encrusted, then fry quickly to a light brown. Serve the moment they are done on a hot dish garnished with curled parsley. Oysters are very nice if only dipped in egg and wheat flour and fried brown as cakes on a griddle. They are not so rich browned in this way as when fried in boiling butter.

Mince Meat.—Put beef on to boil in cold water; after cooking one hour add salt; cook until very tender, then put away to cool, saving the water in which the meat was cooked. Next day, cut off all the best parts of the meat; mince very fine, and to one quart of the meat put two quarts of chopped apple. Spice with cinnamon, clove, allspice, nutmeg, stoned raisins, currants, little citron cut small. Instead of suet, use melted butter; add sugar, molasses, moisten the whole with vinegar instead of cider, and use as much of the meat-water as you can. Cook slowly until the apple is soft; put into jars and keep in a cool place. When filling, to each pie add a few raisins, very small pieces of butter, and a little nutmeg. Bake the pies slowly.

Personal.

Attorney-General Brewster wears ruffles of the style of seventy five years ago, a long waistcoat of bright buff, and a blue swallow-tailed coat with brass buttons.

The wife of the new Chinese minister, a lady of high rank in her own country, will not at present enter Washington society. She speaks only her own language. Her little feet will not permit her to go about unsupported, and she is, to crown all, exceedingly bashful.

The simplicity of the Emperor William's taste and character is illustrated in the burgher-like fashion in which he went about choosing Christmas gifts for his friends. The venerable gentleman made all his own purchases and provided surprises for all his family and household.

Gustave Dore is nearly fifty years of age and looks about thirty-five. He is of medium stature and has the frame of an acrobat, with the head of a poet. In the street he might be mistaken for a beggar, for he is the worst dressed man in Paris, the scapegoat of a tailor, who inflicts upon him all his misfits.

There is still living a lineal descendant of Martin Luther, in the person of one Herr W. Wolters, of Stuttgart. He was formerly a Court actor, and claims descent through Luther's daughter Anna. The male line has long since been extinct, the last representative of it having died in 1720. This was Professor Luther, of Leipsic.

King Humbert, with his fair wife and little son, made Christmas as bright a holiday in the palace as it was in any comfortable burgeoise home. Not even the humblest attendant was forgotten when the presents were distributed, and all the children of those attached to the palace received gifts from the small Prince of Naples. The King, who was hunting shortly before the holidays, sent to his friends presents of the game killed by his own hands.

Mr. William Winans, says a witty reporter, the Baltimore Crœsus who lives in London, has a yacht that cost a fortune, but is mortally afraid of the sea; has English, American, and Russian race horses, and rides an old cob which frightens him by backing its ears; pays seven thousand pounds a year for the most expensive deer park in Scotland, and can not sit in a room with a gun; has Patti and Albani to sing at his drawing-room concerts, and does not know "Rule Britannia" from "Yankee Doodle."

Miscellaneous.

THE DEACON'S ADVICE TO THE 'SQUIRE RELATIVE TO PROPERTY VALUATION.

Written for the Fair and Festival of the Brooklyn Industrial School Association.

The old 'Squire said, as he stood by his gate,
And his neighbor, the Deacon, went by:
"In spite of my bank stock and real estate,
You are better off, Deacon, than I.

"We're both growing old, and the end's drawing near;
You have less of this world to resign,
But in Heaven's appraisal your assets, I fear,
Will reckon up greater than mine.

"They say I'm rich, but I'm feeling so poor,
I wish I could swap with you even,
The pounds I have lived for and laid up in store
For the shillings and pence you have given."

"Well, 'Squire," said the Deacon, with shrewd common sense,
While his eye had a twinkle of fun;
"Let your pounds take the way of my shillings and pence,
And the thing can be easily done."

—*A New Poem by Whittier.*

Science and Art.

ORIGIN OF ZERO.—The origin of the zero point in our thermometers is interesting. A hundred and eighty years ago Gabriel D. Fahrenheit lived on the borders of the Baltic Sea, and on a bitter cold day he experimented, by mixing snow and salt, to produce the lowest point of cold. Having succeeded, as he supposed, he made a rude thermometer, graduated from the point of greatest cold, which he marked zero, up to the boiling point, at 212 degrees. The freezing point was placed at 180 degrees below the boiling point. Hence comes our Fahrenheit thermometer, which, though unscientific and arbitrary in its graduation, is yet very convenient and in general use. Reamur's and the Centigrade are constructed upon truer principles, but have never been able, for ordinary use, to displace the Fahrenheit.

MAKING FLOUR BY ELECTRICITY.—Flour was formerly made by simply grinding wheat at one operation to the finest possible flour, and then separating by sieves the flour from the bran, necessarily grinding in much of the bran with the flour and discoloring it, while much of the very best material was separated with the bran and lost. The later common method is to grind very coarsely the wheat several times, using strong blasts of air between each grinding to separate the bran from the granulated interior portion, and at last crush it to flour, relieved of all the bran. The new electric method consists in passing the middlings under revolving hard-rubber cylinders, electrified by contact with sheepskin. The particles of bran fly up to meet the rubber, from which they are turned off in a side channel, the purified middling, freed from bran, passing through rollers to become fine flour.

CANDLE-POWER AND THE ELECTRIC LIGHT.—Some wild statements, involving wonderfully divergent estimates, have been made about the light-giving power of the different lights. A standard sperm candle, although it may be a good unit to measure gas by, is a very poor standard for the electric light. None of the various modes of measurement in use seem to apply exactly to this light, and the standard of measurement of the future has yet to be found. Much is said about the subdivision of the electric light by certain gentlemen, who hope to distribute it throughout our houses from one central spot, and furnish it cheaply and abundantly in our cities. I am one of those who do not believe in the impossible, but I say that, with our present knowledge, this problem is unsolvable. Sir William Armstrong can only keep thirty-seven lamps going; Lane Fox could only show twelve lights; Professor Adams could only produce from the most powerful dynamo-electric machine, by calculation, one hundred and forty lamps. Where is the subdivision? The advocates of subdivision assume an inexhaustible source of electricity. Their opponents reply that there is but a very limited source of energy in every dynamo-electric machine. It may be that more powerful machines and lamps of lower resistance may enable us to light up a greater number on one circuit, but this is not subdivision, it is multiplication.—*W. H. Preece*, in *Popular Science Monthly.*

THE King of Siam's artistic nature is about to be gratified by the receipt of an enormous table decoration of plate glass, sixty-five feet in length, which he ordered some time ago at an English establishment. The following description is given of this colossal ornament: It is necessarily composed of ten or twelve separate pieces, the lines of which are here straight, there flowing, now crescent-like and circular, again lozenge-shaped, and at one effective portion of the design resembling a double crucifix, but with modifications which relieve it from any inappropriate symbolic suggestion, the space between the arms being rounded so as to permit of the introduction of an artificial bank of flowers on either side, and the ends being also circular. On the projecting squares have been fixed tasteful epergnes. A ruby sphere, which is the characteristic feature of the stem of these epergnes, is reflected in the silvered glass beneath. The whole of the pieces are of this silvered plate glass, so that the flowers and other ornaments are reflected as in a clear lake. The outline of the decoration is marked in double lines by the upper and lower edges of the glass border. These lines are broken here and there by pretty medallions bearing the crest of the King of Siam, three elephants' heads on a shield within a circle, which is bordered by elephants' teeth, and from which spring the rays of the sun. The surface of the border is broken up into little square facets by bevelling. The whole border lends itself to floral decoration. Hexagonal, octagonal and oblong fern baskets of rustic pattern, all in glasswork, are neatly arranged on the various pieces of the ornament. The whole is mounted on a mahogany frame covered in velvet, and resting on miniature carvings to represent lion's feet.

Items of Interest.

On a single day of last week one million of dollars were paid for duty upon imported goods at the custom-house in New York.

The State line between Pennsylvania and Ohio has recently been surveyed, and is now being marked by stone monuments, which project one foot above the ground.

The emigrants who come to our shores from foreign lands make substantial contributions to our wealth. Emigrants who landed at New York the past year brought $11,000,000 with them.

Pennsylvania has made a new loan of $9,000,000, which was readily taken at three and a half to four per cent. The transaction will reduce the interest-bearing debt of the State $1,482,000.

During the year 1881 there was a net decrease in the principal and interest of the public debt of the United States of $102,611,777, and the cash in the Treasury increased $31,078,241.

It is roughly estimated that the government has thus far disbursed for witness fees and mileage in the Guiteau trial $4,500 for witnesses on the government side and $2,294 for those on the defence.

There are more than twenty professorships in the academical department of Yale College and none are fully endowed, the total endowments not being sufficient to provide adequate salaries for four professors.

There was so much drunkenness in Salt Lake City, Utah, on the Christmas holiday, that the city council passed a special ordinance forbidding the sale of intoxicating liquors on New Year's Day.

The proprietor of a furnishing goods store in Boston was fined twenty dollars lately, for employing a cash boy under fourteen years of age, who had not attended school at least twenty weeks in a year. This was the first conviction under a new law.

A San Francisco paper illustrates the cheek capacity of the California squirrel by saying that one of them, killed the other day while carrying away wheat from a warehouse on the San Joaquin river, was found to have 1803 grains of wheat stowed away in its mouth.

Minister Yoshida and his retiring suite exhibited a touching bit of courtesy on their departure from Washington the other day. As each passed the silver star which marks the spot in the railway station where Garfield fell, he paused, uncovered his head and bowed low.

The latest innovation of Governor St. John, of Kansas, is the appointment of a lady—Mrs. Cora M. Downs, of Wyandotte—as one of the Regents of the State University. The university is largely attended by female students, and there are several women professors in the Faculty.

The cultivation of the vine in the Crimea has been very successful—at least it would seem so from the rapid rise in the value of land. A few years ago the common price for land was from $35 to $50 per desiatina (two and a half acres), but land which was sold at those prices then is now fetching from $550 to $700.

In Panihatti, Bengal, a woman's clothes ignited as she was lighting a fire. The flames could have been easily extinguished by persons in an adjoining room if an alarm had been given. But the rules of caste would have been violated if the woman's shrieks had reached the ears of the adult male members of the household, and so the woman stoically suffered herself to burn to death.

The lot which Mr. W. W. Corcoran deeded to Columbia College, in Washington, for building purposes, at the corner of Vermont avenue and I street, has a frontage of 95 feet on the avenue and 152 feet on the street. This location is in the heart of the city, in a high and healthful locality, and faces a park. The lot will be covered in time by an edifice devoted to the purposes of the Law School and Corcoran Scientific School of the College.

Representative Springer, who is a member of the House Committee to pass upon the claims for compensation for attendance upon and service to the late President Garfield, says that no excessive bills will be allowed. He says the Committee will allow just about such amounts as a Court would award if the claims were made against the estate, and that every claimant will be required to give a written guarantee that he or she will accept the amount allowed by Congress in full for all services and will release the estate from all liability.

One of the strangest incidents of the Vienna theatre fire has come to light in the rescue of a young artillery private after three days and nights of peculiar suffering. He endeavored to escape from the burning building by a stage door, but, owing to some mishap, fell through a broken trap into a deep cellar. Here the poor fellow remained for 72 hours without sleep or food, and, from the constant pouring of water into the cellar from the engines, came near being drowned. His cries were at last heard by an inspecting fireman, who took him out of the water, which was up around his chest.

The consignment of wild animals recently brought from Hamburg, Germany, by Adam Forepaugh, Jr., were brought to this city by special train of the Pennsylvania Railroad. The intense cold experienced on the trip from New York was fatal to two camels, several monkeys and a number of huge snakes. The large elephant and his four smaller companions, seven camels, monkeys, snakes, a zebra, llama, yak and antelopes, in all numbering seventy animals, arrived safely. Ten elephants, eight giraffes, a hippopotamus and a saddle-back tapir will cross the Atlantic by the next North German Lloyds' steamer for Mr. Forepaugh.

The rapid destruction of the cedars of Lebanon has been made so apparent that the Government has undertaken to preserve those which are left and has constructed a wall around them. The trees will be accessible to all travelers who desire to visit them, but the erection of tents in the inclosure will not be permitted. No fire will be allowed near the cedars, and the stoves and cooking apparatus of tourists must be used only outside the wall. The observance of this precaution is shown to be important from the fact that a short time ago three of the largest cedars were burned, and in part destroyed, by the carelessness of the servants of travelers. The cutting off of any portion of the trees is prohibited.

The British Consul at Stockholm calls attention to the remarkable growth of the export trade in Swedish matches. Nearly 23,000,000 skalpunds (about 19,000,000 pounds avoirdupois) were shipped during 1880. One "tanesticker fabrick" alone, which is stated to be fast gaining a world-wide celebrity for the quantity combined with cheapness of its products, employs 872 hands, of whom 339 are women. This factory was originally started on a very small scale in 1845. The precautions adopted against fire are said to be so efficient that the buildings are insured for comparatively low premiums. The little boxes in which the matches are packed, now familiar throughout the world, are made by prisoners in the jails of Stockholm.

The new Station of the Pennsylvania Railroad Company at Broad and Filbert streets, in this city, is doubtless the most magnificent structure of its kind in this country. It stands at the end of their elevated road over the Schuylkill, and in the convenience of its apartments and the style of its decoration is unsurpassed. It is built of granite, brick and iron, and is fireproof throughout. The walls of the east front are of pressed and enameled brick, with elaborate terra-cotta ornamentation. Spacious stairways lead up to the second floor, and decorated doorways give access to passengers, and ornamented windows to the light. It has a front 194 feet wide, and is 123 feet deep. The second floor, to which you ascend to take the cars, is divided into several compartments: a general waiting-room 80 feet long and 52 feet wide; a waiting room 80 feet long and 30 feet wide for ladies accompanied by gentlemen; a ladies' parlor; a large handsome dining-hall; a restaurant; and a private dining-room for small parties. The floor is of marble, the windows of plate glass and the ceiling of the main hall of heavy stained glass. Electric lights turn night into day in all the rooms and along the track of the road for two squares. Indeed, it seems to have been the aim of the company to make the waiting place so attractive that travelers will rather regret to depart, and be tempted to wait for the next train.

Books and Periodicals.

ADDRESS at the funeral services of Hon. J. W. Forney, by Rev. Thomas T. Everett, D. D., Phila., Dec. 12th, 1881. It was a compliment to Dr. Everett, that the deceased journalist and politician, whose range of acquaintances was so large, should have chosen him to speak to the illustrious persons who naturally crowded around his bier. The audience contained many men of mark, and the duty of addressing them was an embarrassing and delicate one. The task was performed in an impressive manner, and the address will be read with interest by those who were not permitted to hear it.

THE PENN MONTHLY. February, 1882. Contents: Term and Tenure of Office, II, Dorman B. Eaton; Ecclesiasticism *versus* Truth, John Andrews Harris; Popul Vuh: The Bible of the Quiche Redskins of Guatemala, John P. Lundy; Mr. Winthrop's Centennial Orations, Christopher Stuart Patterson; Science; University Items; Brief Mention; New Books; Published for the Penn Monthly Association, by Edward Stern & Co., Nos. 125 and 127 N. Seventh Street, Phila. $3.00 per annum.

HARPER'S MAGAZINE. February, 1882. Contents: Victor Hugo—frontispiece; "A Clever Town Built by Quakers," illustrated; French Political Leaders, A. Bowman Blake, illustrated; Valentines, Mrs. T. W. Dewing, illustration; The American Life-saving Service, illustrated; The Wilson Industrial School and Mission, Miss F. E. Fryatt, illustrated; An Idle Poet.—A Poem, T. H. Robertson; Henry Irving at Home, Joseph Hatton, illustrated; By the Winter's Moon.—A Story, Harriet Prescott Spofford; In Behalf of Crime, W. L. Alden; The Solo.—A Poem, J. W. De Forest; Commercial, Social and Political Mexico, W. H. Bishop, illustrated; Anne.—A novel, Constance Fenimore Woolson, illustration; Personal Recollections of Daniel Webster, John H. B. Latrobe; Wild Weather Outside.—A Poem.—Margaret E. Sangster; Witch Hazel.—A Story, Lizzie W. Champney; The Romance of the Spanish and French Explorers, John Fiske; Prudence.—A Story, Mrs. John Lillie, illustration; Garfield—A Poem; Editor's Easy Chair; Editor's Literary Record; Editor's Historical Record; Editor's Drawer.

LIPPINCOTT'S MAGAZINE for February opens with an illustrated article, the first of two, on the Gulf Coast. The writer, Mr. Barton D. Jones, was sent by the Secretary of the Interior to examine the government lands in that region, and the information he gives is novel and interesting. Dr. Felix L. Oswald has another article on Animal Pets, enlivened with anecdote and charmingly illustrated. "The Capture of Derne," by Charles Burr Todd, revives an almost forgotten episode in American history,—the expedition against Tripoli under General William Eaton, whose letters and diaries, as cited in the article, bear testimony to the adventurous spirit in which the enterprise was conceived and the difficulties amid which it was carried on. "An Afternoon in Rome," and a frontier sketch, "For Life," by Helen Campbell, are highly readable papers.

As usual, a large amount of space is devoted to fiction. "Grant's Luck," by Mary Etta Smith, is a powerfully-written story, showing, moreover, an intimate knowledge of life in Panama. "A Vicar in Ebony," by M. A. Collins, and "Bummer and Lazarus," by Margaret Hosmer, are short and lively, while the second instalment of "Stephen Guthrie" awakens a strong interest and contains many admirable touches. There are Poems by Rose Terry Cooke, Carlotta Perry, and Charles L. Hildreth, and many interesting papers in the editorial departments.

POTTER'S AMERICAN MONTHLY. An illustrated Magazine. For January, 1882. Published by John E. Potter & Co., Phila. Price, $3.00 per year. Contents: Among the Fijians, Journalism in Paris, The Tragedy of Vinland, Kith and Kin, A Christmas Crown, The Great Recreation—En Deshabille, South Beverland and its Race Meeting, After Thirty Years, Protest, Grant as a Soldier, Novelties in Fancy Work, Current Topics, The Literary World, The Art World, Home and Society, Pot Pourri.

LITTELL'S LIVING AGE. The number of the *Living Age* for the week ending January 14th, contains the following notable articles; Carlyle's Ethics, Cornhill Magazine; Two Studies in Dante, Contemporary Review; English Satire in the Nineteenth Century, Fraser's Magazine; Kioto, Fortnightly Review; Fairies, Saturday Review; together with the conclusion of Mademoiselle Angele, and the usual amount of choice poetry. This is the second number of the new volume. New subscribers can begin with the volume.

For fifty-two numbers of sixty-four large pages each, (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the *Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On the 14th inst., at 3 P. M., at the home of the bride's parents, by Rev. Dr. Charles H. Leinbach, assisted by Rev. J. Calvin Leinbach, of Riegelsville, Pa., Robert B. Heilman, of Pottsville, Pa., to Miss Kate Moyer, daughter of Jacob Moyer, of Millersburg, Pa.

Near Mt. Jackson, Va., on Dec. 29th, 1881, by Rev. B. R. Carnahan, George W. Wolf to Miss Amanda Funkhouser, both of Shenandoah county, Pa.

January 10th, 1882, at the residence of the bride's parents, by Rev. D. W. Gerhard, E. H. Burkholder, Esq., of Farmersville, to Miss Lizzie S. Weidler, daughter of Jacob G. Weidler, Manheim twp., Lancaster county, Pa.

At Harrisburg, Aug. 25th, 1881, by Rev. W. H. H. Snyder, F. P. Bressler, of Williamsburg, Blair county, Pa., to Miss Maggie M. Stohler, of Saxton, Bedford county, Pa.

Obituaries.

DIED.—On Wednesday, the 11th inst., at her home in Chambersburg, Mrs. Elizabeth Heyser, relict of William Heyser, deceased, fell asleep in Jesus, aged 85 years.

This estimable Christian woman was so widely known, that a few words in regard to her life and character seem but proper, although it was her earnest desire that no word of praise should be spoken over her bier.

Her father was George Bentz of Frederick City, Md., who was one of the founders of the Reformed church in that place, and donated to the congregation a part of the ground used as a burying place. The subject of this notice was born in Frederick, on the 1st day of November, 1797. She was received into full communion of the church in 1817, by Rev. Jonathan Helfenstein. The catechetical instruction she enjoyed and her confirmation, made a lasting impression on her mind. She often spoke of these things in telling of the days in which white caps were worn by young maidens when they formally gave themselves to Christ—a custom which we are glad to say still holds in some of our German congregations.

In June, 1821, she was married by Mr. Helfenstein to William Heyser, so well known as a ruling elder of our church, up to the time of his decease in 1863. Immediately after her marriage she removed to Chambersburg, where she resided until the day that God took her to Himself in glory. This covered a period of sixty years, during which she was known not only by the congregation to which she belonged, but by the community in which she lived. In her earlier years she was very active, and all her life she was benevolent. Very many of the ministers and elders of our church will remember her hospitality, as in former times when the public institutions of our church were located in that region, the Heyser home was one of the places where every one found a welcome.

Mrs. Heyser lived to a green old age, and although she had seen many changes and suffered many bereavements, it will be interesting to many to know she retained a clear, healthy mind to the very last. Her latter years, as might be expected, were spent in the quiet of her own family, yet she was always accessible in the down stairs sitting-room, and took great pleasure in seeing her friends. Many will long remember her, as she closed her Bible and laid aside her glasses to talk with those who visited her. She was only waiting in faith for the Master's call, yet she took a proper interest in every person around her, and was distinguished for her freedom from guile and uncharitableness.

Mrs. Heyser was one of those links that bind people to the past, and it is more or less sad to see such persons removed, even when the "length of days" has been extended beyond the four-score years and the transition to a better world is all that can be desired. Yet unless the corn of wheat fall into the ground and die it abideth alone. True glorification and permanence lie only beyond the grave.

In the present instance the loss will be especially felt, not simply because a dear one has been removed from sight, and an old roof-tree taken down, but because although long living in peaceful retirement, her peculiar relations to the community and the church were such that her transfer marks an epoch in the history of a congregation. Yet even in this there is more than a compensation. Those of her friends who have preceded her to the heavenly world outnumber those who remain on this side of the flood. Mrs. Heyser and the venerable Barnard Wolff, were the last two remaining ones of an old circle. Ten years ago the white-haired patriarch passed away. When both were living they occupied pews on opposite sides of a block. Near relatives, especial friends and both bereft of their companions, these old people always led the congregation when the Holy Eucharist was administered. Leaving their seats at the same time, they met and clasped hands before the altar. Last week when she was taken home we could not but think of the welcome she met in the palace of the Eternal.

Of Mrs. Heyser's Christian graces, she made us promise not to speak, and we forbear. Otherwise we would like to weave a garland for her newly-made grave.

DIED.—In Lauretton, Pa., January 2d, Sarah Catharine Bobp, aged 17 years, 9 months and 29 days.

DIED.—In Farmersville, Lancaster Co., Pa., January 3d, 1882, Henry Sheibly, aged 84 years, 8 months and 22 days.

Father Sheibly was, since April, 1853, a devout and faithful member of Salem (Heller's) Reformed Church in Upper Leacock township, Lancaster county, Pa. The greater part of this time he was also an elder of the church, holding that office to the day of his death. Small in stature, but blessed with a large heart, he exerted a good influence wherever he was known. Blessed with a mild and amiable disposition, strictly honest in all his business transactions, giving more than he owed rather than take the slightest advantage, he was a good example of an "Israelite, indeed, in whom is no guile."—John 1-4 : 7. Always in his seat in church, until recently prevented by reason of bodily infirmities, in the lead with his contributions to meet church expenses, and liberal in all our special collections, the church of which he was one of the oldest and most honored members, will greatly feel his loss. The funeral services, very largely attended, were conducted at the residence of his son, Abraham G. Sheibly, in Upper Leacock township. In this old family mansion—erected in the year of our Lord 1779—and still in excellent repair, this aged father first saw the light of day. Here he lived the whole of his long and useful life, until less than two years ago, when he accepted the urgent invitation of his daughter to come and take up his abode with her. Although he died there, it was but fitting that the old homestead should be the place where the funeral services over his mortal remains should be held. After a discourse in English by his pastor, Rev. D. W. Gerhard, a German address was delivered by Rev. W. T. Gerhard, and then the funeral procession wended its way slowly to the family burying place, where his beloved companion in life and other kindred were buried, and here the remains of father Sheibly were solemnly laid to rest in the blissful hope of a blessed resurrection unto eternal life in the world to come.

DIED.—In this city, on the 16th inst., Mark M. Reamer, son of the late Dr. F. C. and Georgie R. Reamer, of Bedford, Pa., in the 21st year of his age.

DIED.—January 13th, 1882, in Pottsville, John Stine, in the 62d year of his age.

Mr Stine was a resident of Pottsville for 36 years, and during this whole period was closely identified with the interest of the Reformed Church. He was one of its most active and efficient members. For 20 years he was the leader of the worship in the sanctuary. Having considerable musical talent, he trained his own choir, and in many other ways he made himself useful in advancing the interest of the church of which he was a living member. His place in the Lord's house was always filled on the Lord's day and at the meetings for prayer during the week. He was a constant reader of the MESSENGER, and he gave that valuable church chronicle a hearty welcome up to the time of his departure.

For more than 30 years did he hold a responsible position in the employ of the P. & R. R. R. Co., in which he won the high esteem of all those with whom he had business relations.

He was an unswerving Christian, and he followed closely in the footsteps of the faith of his fathers. As long as his strength permitted him, he attended to the duties of a teacher in the Sunday-school, faithfully instructing his class in the Scriptures, which were to him a joy—his hope and salvation. Peace be to him. He has gone to his rest with his armor on. May God give His grace to the widow and her children that they may continue to walk in the path of the saints, who are delivered from the burden of the flesh, and are now in joy and felicity. J. P. S.

DIED.—At the residence of Mr. Thomas R. Line, in Shepherdstown, West Va., on Friday evening, the 6th inst., Mrs. Margaret Line, widow of Jacob Line, deceased, aged 78 years. Her funeral took place on Sunday afternoon amidst a large concourse of sorrowing relatives and friends. Her pastor, Rev. J. C. Bowman, preached an able and impressive sermon to the large audience; after which her remains were deposited in the cemetery adjoining the church. She was a good and kind mother and an exemplary member of the Reformed church for 60 years. The pall bearers were, Messrs. Emanuel Staley, Jacob W. Staley, John H. Show, Jacob Ferrells, David H. Hout, Wm. A. Morgan. J. C. B.

DIED.—At the residence of her son-in-law, Dr. John Reynolds, in Shepherdstown, West Va, on Tuesday evening, the 3d of January, 1882, about 5 o'clock, after a lingering illness, Mrs. Margaret Van Doren, widow of the late Captain Jacob Van Doren, in the 79th year of her age. Her funeral services took place at the Reformed Church in this place, on Thursday morning amidst a large audience, Rev. J. C. Bowman, pastor, preaching an excellent sermon. Her remains were then taken to Martinsburg and deposited in the cemetery at that town. She was a kind and good lady, and a devoted member of the Reformed Church for many years.

Acknowledgments.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

S S (Ch'tmas alms) Ref Ch Mifflinburg Pa, Rev A C Whitmer, 23 00. Olive Haas (in Heaven) Rev W A Haas, 93c. Ref Ch Hanover Pa, Rev W K Zieber, D D, 150 00. Benev Aid Soc of St John's Ref Ch Quakertown, box of bedding and clothing. Rev F J Mohr, 65 00. Rev Geo P Hartzell & family Walker Centre Co Pa, 6 00. Mr Enos Ertley do, 1 00. Ref cong Hamburg Pa, Rev P Y. Shelly, 39 40. do Shoemakersville do, 11 60. Ref Ch Waynesboro Pa, Rev F F Bahner, 12 00. F Kintzer Heidelberg Pa, grinding (donated), 5 64.

FOR BUILDING FUND.

From Trinity Ch St Thomas chg, Rev W J Steward 11 02. Zion Ch do, 5 36. Upper Strasburg do 6 03. Rev Mrs Hannah Miller Pottstown Pa, 10 00. Keedysville S S (Christmas Alms) Mt Moriah chg Md, Rev A C Geary, 17 75. Sharpsburg S S do, 7 00. Mt Moriah cong do 10 25. Private contribution do, 3 45. Pine Grove chg, Rev B F Metzger, 22 00. Ger Ref S S Millville Butler Co O, Rev Jos L Schatz, 10 00. Mem of Christ Ch Bethlehem, Rev I C Loos, 135 00.

D B ALBRIGHT, Supt.

By Rev M Noll Rogersville O, additional, 1 00. J. A Peters 1st Ref Ch Lancaster Pa, ad, 5 00. Rev C F Kriete Miss E Nille, Ft Wayne Ind, 5 00. Rev F Fox Mrs Fox N Y, 5 00. Rev J Herrold Youngstown O, 18 00. Rev H Rusterholz Immanuels cong, Bluffton O, 18 50. Rev C Borchers Balt Md, ad, 1 00. Rev S Thomas col'd in his cong, New Basel, Kan, 10 50. Rev J Dahlman S S 1st Ref cong, Akron O, 28 00. Rev J F Berleman Kensington Branch of S S of Salem cong, Phila, 12 00. Rev J T Kluge Sheboygan Wis, 10 00. German Lit Society, West Phila Pa, 10 00.

WM. D. GROSS, Treas.

ST. PAUL'S ORPHAN HOME, BUTLER, Pa.

Rec'd from Ref Ch Somerset Pa, per Rev H King, 6 33. Salem do do, 4 40. do Ch Ft Wayne Ind, Rev C F Kriete, 5 00. Ref Ch Frostburg Md, Rev J Ruhl, 4 87. Mercer chg Rev J May, 2 00. Ritter & Ralston Butler, Supt, piece carpet, 2 50. Hen Kalb Butler chg, butter, no est. Mercer chg Rev J May & Deacon H J Wilson, small load of produce, no est. Clarence J Heffly Berlin Somerset Co Pa, 20c. Miss Annie E Webber Butler Pa, 50c. Jefferson chg Clarion Classis Rev J R Deitz, 7 00. J K Stauffer Pleasant Unity chg, 1 00. Mrs Pfaff Armstrong Co Pa, 1 00. Miss Annie Pfaff do, stocking yarn no est. Mrs Alshous Butler Ref Ch, 1 00. Eddie & Ida Jeffries Anamosa Ia, 1 00. Mrs Kate Heins do 1 00. Brady's Bend Ref Ch Rev Massalski from Peter Boxell 50c, Mrs Theresa Boltz 70c, Henry Ripple Sr, Mrs C Ripple, Henry Ripple Jr, 10c each, Philip Gerer 1 00, Lizzie Fisher 25c. Woman's Asso Cleveland O, Rev N Wiers, 8 00. J Dirsheimer, Henshue chg Butler Co Pa, load straw, no est.

Thanksgiving and Christmas Offerings.

Rec'd from Ref S S Galion O, Rev Klein, 21.40 Frauenverein do do, 10 00.

Union chg Waterloo Ind Rev F F Christine, 10 00, Young Ladies' Benev Soc 2d Ref Ch Tiffin O, Rev H Rust D D, 20 00. Otto Badertscher, an orphan, Lima O, Rev Stepler, 1 00. K K Ref Ch Buffalo N Y, Rev J B Kniest, 10 00. Dr R do do do 5 00. Proceeds of lecture by Rev T F Stauffer in Ref Ch, Curllsville Clarion Co Pa, New Year's eve, 20 65. Ref Ch St Petersburg Pa, Rev W C B Schulenberger, 6 57. St Paul's Ref Ch Somerset Pa, Rev H King, 15 25. Salem's Ref Ch Levansville Pa, do, 6 00. S S Ref Ch Orrville O, Rev F Strassner, 2 50. D Shakeley Butler Co Pa lot pork, no est. B Wolff Jr Pittsburg Pa Christmas tree trimmings, no est. Mrs H Long Shanksville Pa, two pair stockings, per Rev H F Keener, no est. Ger Nat Bank Pittsburg Pa, lot dress goods, P Keil, no est. Josiah Kern & Daniel Burkhalter Sagertown Pa, box goods, 10 00. H. Leonard (the Fisherman) Basil O, 62 pairs stockings & socks New Year's gift, no est. Infant Class Ref S S Meadville Pa, C M Boush, dry goods etc, 11 75. St Paul's Ref Ch S S Meadville Pa, do do, 17 25.

T. F. STAUFFER, Supt.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER, Rev. D. S. LADY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JANUARY 25, 1882.

UNRECOGNIZED VOICES.

One winter morning about twenty years ago a gentleman in Virginia, rode out from his home remarking to his wife that he would not be able to return until the following day. That night strange cries of distress were heard, and the servants were sent out to inquire for the cause of them; but they came back and said the noises were only the piteous howls of some beast of prey. The next morning the master of the house was found near his gate—dead. He had finished his business more speedily than he had thought possible, and started to get back to his family without unnecessary delay; but it appears that his horse had fallen almost before his own door, and broken the master's leg. There, within hearing of his loved ones, he had been disabled and perished with cold. The agonizing grief of the companion of his bosom, was intensified by the fact that he was within the reach of her help, —that she herself had heard his call, but did not recognize the voice. The loving heart so willing and anxious to minister, had been thrown off its guard by unexpected circumstances, and missed the opportunity to save from death.

We have often thought that a man of the George Herbert, or Jeremy Taylor school, could have moralized this incident into a thousand similes. Are there not innumerable cries heard all around us, which we fail to heed because we do not understand them? Talk as we will about the indifference of men to their perishing condition, their wail comes up everywhere, but we do not know how to interpret it. There are hundreds of hearts anxious for the soul's salvation—but we do not suspect it, and do not come to their relief. A pastor once asked an amiable lady, well advanced in years, and in her last sickness, whether she had ever been baptized. She looked up earnestly and said, "I have been waiting forty years for some one to ask me that question. I always looked upon Holy Baptism, as at least Christ's ordained way of public consecration, and had great desire for it in my youth; but those near me said it was a mere outward rite, and so discouraged me that I have not had the heart to speak of it since. Will you baptize me now?"

Through all those years that dear mother had lived with her own children, some of them members of the Church, and all anxious to see her profess Christ, yet deterred from saying anything to her about it for fear it might be an unpleasant challenge, and yet through all those years, anxiety on that one subject had been like a load upon her heart.

We think it was Dr. Archibald Alexander who once remarked upon the unaccountable diffidence Christian people feel about speaking to their own nearest kindred about their eternal interests. There is a strange reserve in this matter that may be compared to the charm of a serpent, binding men with a fatal spell. Often the child, the brother, the parent, want to be approached on the subject. Their anxiety, like the love of a modest girl, is hidden away and suppressed. Their hearts, like a tree ladened with water, would rain tears at the slightest touch. Yet not one act is put forth, nor one word spoken, to call forth any expression of penitence. Near to death, the truth may come out; gaiety or apparent indifference may prove to have been a very thin veil which any hand might have parted. And often, even then, nothing is done because of false delicacy; the whole matter is allowed to go by default, with a vague hope for the best.

Those nearest to us may perish right before us, because, even if we hear their cries we do not recognize their voices. The truth is, men everywhere want redemption, not merely from outward circumstances of distress but from the nearer power of sin, and although they may often be discouraged and repulsed by injudicious persons, they are all open to a word in season. How much difference such a word fitly spoken may make eternity alone will reveal. God save us from the consequences and the guilt of neglecting opportunities?

Some of our genial pastors who have received Christmas presents in the way of chairs and robes, too luxurious to be described, and groceries enough to open a corner store, are poking fun at the editor of this paper, in the postscripts to their letters. We hope their congregations will make them behave themselves. If they cannot enjoy a little prosperity without singing songs of triumph over their less fortunate brethren, they ought to be remanded to some city where oleomargarine masquerades as butter at fifty cents a pound, and eggs, that have been packed away for six months, are sold for four cents a piece. Nothing would teach them a better lesson than to put them in positions to which no perquisites are attached.

THE MORMON QUESTION.

Mr. George Q. Cannon, a delegate to Congress is certainly outspoken in his Mormonism. To prevent all misapprehension on the part of those who are to judge in the contest made for his seat, he has laid upon the desk of each member of the House of Representatives an engraved card, bearing on one side the clause of the late President's message on polygamy, and on the other the following admission:

"I, George Q. Cannon, contestant, protesting that the matter in this paper contained is not relevant to this issue, do admit that I am a member of the Church of Jesus Christ of Latter Day Saints, commonly called Mormons; that in accordance with the tenets of said Church I have taken plural wives, who now live with me, and have so lived with me for a number of years and borne me children. I also admit that in my public addresses as a teacher of my religion in Utah Territory I have defended said tenet of said Church as being, in my belief, a revelation from God."

That is certainly a fair challenge, and if it does not bring the issue squarely before the House, which is the sole judge of the qualifications of its members, the fault will not be on his side.

The issue certainly must be met, and various ways are proposed to do this. Mr. Maginnis, a delegate from Montana, proposes a division of Utah, which will run right through Salt Lake City, and absorb the State into Nevada, Colorado, Idaho and Wyoming, thus placing the Mormons in such minority that they cannot send a delegate from either place. Congress has the right to do this and there is no reason why Utah should not be blotted from the map, but that would not blot out the evil. The Mormons were once driven out of Navoo and fled farther west, and they might now leave their present stronghold and seek another where they would again enjoy such immunity from responsibility to the general government as to make them indifferent to representation in the national councils. As it is they are scattering and establishing colonies north, south, east and west.

The only way to meet the evil is to pass a law against polygamy everywhere in the land. The difficulty is that the crime is one that saps the foundations of the family and is dangerous to our whole social and national life. If an avowed bigamist were to be sent to Congress instead of the Penitentiary, from Pennsylvania, his moral character would be regarded as a bar to his admission; and if the people of Utah are so lax as to allow aggravated indecencies, some national law should be passed to render their legislative enactments unconstitutional, and bring offenders to punishment. The question is free from political complications and should be settled at once.

ANNIVERSARY.

The Three Hundred and Nineteenth anniversary of the adoption of the Heidelberg Catechism was celebrated in Christ Church, Green Street, in this city, on Thursday afternoon. Drs. Van Nest, Gehr and Davis, and Revs. N. L. Rubinkam, Good, Scheer and Johnston were present. Other pastors were kept away by unavoidable duties. The congregation was made up of the people of the different Dutch and German Reformed congregations of Philadelphia.

Rev. Dr. Van Nest presided, and made an address upon the propriety of anniversaries in general, and urged the especial claims of the 19th of January to the remembrance of people of the Reformed faith. Rev. J. I. Good spoke of educational religion and the adaptation of the catechism to that particular work. Rev. Geo. H. Johnston paid a tribute to Frederick III., Elector of the Palatinate and his influence upon the Reformation. Rev. Mr. Rubinkam spoke of the practical work of teaching the catechism to the young, and Dr. Gehr made some pertinent references to the genius and structure of our Symbol of Faith. A few remarks were added upon the Catechism as contrasted with other Symbolical Books, by the writer of this notice. The devotional services which marked the meeting were very much enjoyed, and we think the whole celebration had a happy effect upon our people.

Another meeting will be held in Dr. Van Nest's church, North Broad street, on Thursday next, the day appointed for prayer for colleges. We hope it will be largely attended.

Oscar Wilde, a sort of literary Adonis who hails from the British Isles, and professes to represent the extreme and intensely æsthetic idea, is creating a butterfly excitement just now among the elite of this country. The man seems to have some talent and taste, but this is largely neutralized by his affected foppery. He is rather a fine-looking person, with broad forehead and long ambrosial locks. He wears Byron collars, and velvet cut-away coats, knee breeches, silk stockings, and low patent-leather shoes with bows of ribbon on them. Some one who does not seem to know the meaning of the term describes his *solitaire* as composed of "pearls and diamonds"—a sort of locomotive headlight with reflectors, we suppose, shining into the darkness before him from his broad expanse of shirt bosom. Mr. Wilde does everything in the most exquisite manner, but we think is an object of amusement rather than admiration.

ANOTHER LONG PASTORATE.

We lately published an account of the long pastorate of Rev. Dr. Willers, of New York State. We have now to chronicle the fact that Rev. Dr. Peter Herbruck, of Canton, Ohio, has just brought to a close the fiftieth year of his pastorate of that one charge. When he commenced his work there his congregation numbered only sixteen, now it is said to number six hundred. His reminiscences of what he has lived through and experienced, are said to read like a romance. At one time he had thirteen preaching places, and until his twenty-fifth anniversary never had more than $200 salary.

Mr. Binkley is meeting with his usual success in the Mount Bethel Charge, Northampton County, and this is due, in large part, to the fact that the pastor, Dr. Hibshman, is working with him. Our agent reports eighty-two new subscribers for the MESSENGER and fifteen for the *Hausfreund*, and the field is not yet fully canvassed. Eighty-five copies of the MESSENGER, six of the *Christian World*, fifteen of the *Hausfreund*, one hundred and two of the *Child's Treasury*, thirty-six of the *Heidelberg Teacher*, one hundred and seventy-five of the *Quarterly Lesson Papers*, are now taken within the bounds of this one charge.

REVIVAL.

Strictly speaking, the word *revival*, when used in a religious sense, is applicable only to the Church in a lethargic or slumbering state. When she awakes and puts on her strength she lives again, or *revives*.

Such revival may be general, affecting the whole body of the Church; or particular, as in the case of particular communities or Churches. Of the former the Protestant Reformation stands in history pre-eminent, and constitutes an era in the progress of the world's life, that has powerfully affected human interests, in every department and form, to the present time. The Church, though not an inanimate corpse, had lost her original spiritual character to such degree that complete dissolution seemed imminent. The germs of spiritual life were still there, but buried deep beneath a mass of corrupt traditions and follies —obsolete remains of Jewish and pagan rites. The reformation was the bursting forth from the Lord's holy mountain of the long pent up fires of the true religion; the breaking up of dead forms and tyrannical lordship in the Church; and the new era of Christian manhood and freedom in the Lord. It was a revival in the Church of the true faith and practice of the gospel.

And yet, it is a question worthy of consideration, whether even Protestantism, or the Church of the reformation, does not also need considerable repairing —in other words, a revival. But we shall not enter upon so wide a field in the present discussion. We would rather view the subject in its more practical bearings, as pertaining more immediately to personal Christian life; and this again as related to a Christian congregation, and through it to the Church at large, or to such portion of it as is comprehended within the pale of a denomination.

The notions that prevail very extensively concerning revivals are decidedly modern, and do not bear much, if any, resemblance to the principles and teachings of the Bible. The modern revival, from beginning to end, has the indelible marks of human origin and human contrivance. Put up on a small scale it can be worked by almost any one who has faith in it. But when the design is grand, and great "observation" is a desirable element, then the best masters in the art are secured, at the highest market prices, men who understand the business of "running" a revival, whose magical touch can set and keep going the human chords, at high tune, and whose voice and action can electrify and bring down a multitude. Such are usually called evangelists, which means, that regular pastors cannot do more than barely keep things alive in the Church—that it is not expected they should do much more than routine work—that their preaching cannot have much converting power in it; and that their pastoral work in general only subserves the cause of religious decency, without any marked effect otherwise. Of course, when the evangelist comes it is the proper thing for the pastors to stand back, or huddle in a corner and look on like children.

At last, the work being done, the evangelist gets his pay and leaves for other quarters. The converts are counted, and the great awakening is reported far and wide. Spring comes, and summer; the pastors have slided into the old ruts—things are dull—duller than ever—and when winter comes again, pastor, councilmen, people, though they seem to be in pressing need of another revival, agree silently to say nothing about it.

One of the old Churchly (Olim) branches of the Reformation is in just this doubtful state (vocative case) at the present time, according to the lamentations raised in its public organs. The cry is that the year just closed has been one of spiritual dearth. No revivals—no awakening—and but few conversions. A remedy is sought, and none found. All is dark—the future gives no promise—there is no light to show even the cause of such death-like stagnation in Zion.

Perhaps this darkness is itself the best light to show what is the matter. Here is the trouble: the dependence has been on an unapostolic human instrument, called *revival*. There has been lack of faith in the constant, regular sowing of the gospel seed and the other divinely appointed means of grace. And besides, where popular evangelists are employed for special services pastors are generally put to a disadvantage by comparison. They may be immeasurably superior to those wandering stars, but many of the people have not sense enough to see it, not considering that they heard from the flying trumpeters the hundredth repetition of their "powerful sermons."

We had intended to sweep before our own door, but have been delayed by these intruding thoughts concerning our neighbors; and besides, here endeth *not* our discussion. K.

The proceedings of the Semi-Centennial celebration of the organization of the Middletown Charge, Frederick Co., Maryland, has been published in a neat pamphlet. A brief notice of this celebration was given in our columns at the time it was held. We are glad to see the fuller history printed in this more permanent form. The sermon by Dr. J. Casper Bucher, and all the facts and dates given, will prove to be of great historical interest. Only let there be some place in which all such records are preserved for general reference.

Among the Exchanges.

Some effort having been made to throw reproach upon Count di Campello since his renunciation of Romanism, Dr. Robert J. Nevin comes to the front in a letter to the *Guardian* (London), and says:

"It would be the idlest waste of words to try to persuade the Roman people that any prelate, of Campello's official and family influence was in serious danger of being removed from his office for any ordinary immorality in his living, or want of belief in the supernatural claims of the Christian religion. The only ground of removal which public opinion would accept here as a possible one would be his political disaffection, or the intrigues of some powerful enemy. In point of fact, however, Campello's relations with his superiors and colleagues were regular, and, personally, friendly. He was invited to a formal dinner-party at Cardinal Borromeo's (Arch-priest of St. Peter's, and his direct ecclesiastical superior) but a few days before he resigned his post, and the very same day he was visited by the Monsignori who are the secretaries respectively of the Vicariate and the Chapter of St. Peter's, in the most friendly way, who begged him not to take the step he thought of, and, it must be added, for the moment prevailed. Had it been believed that he really would take the step he did, he would have been dismissed from his place immediately, with every appearance of disgrace that could have been given to the act. But they could not believe it possible that a priest could be found to day, in their thoroughly broken-in ranks, ready to renounce *for conscience' sake alone*, so fat a position of ease and dignity. Nor can the average Italian, and particularly the free-thinking Italian, believe such a renunciation possible. They look upon conscience in religious matters as a beautiful relic of quite bygone and superstitious days. So this class were ready to join hands with the extreme Papal press in seeking some other cause for Campello's change, and attributing it either to the coercion of necessity or to unworthy motives."

"Your excellent correspondent, Dr. Cuyler in his article of Dec. 1, writes about the fewer conversions both in this country and in England as the painful fact of the year. The London minister alluded to has many sympathizers on this side of the Atlantic who compare with sorrow the figures presented in this year's returns with those of former years.

Last Friday a meeting of ministers and elders of the Chicago Presbytery was held in Farwell Hall to consider the fact. It was a large meeting—said to be the largest gathering of Chicago Presbyterian ministers and elders that had ever been convened. A committee had a report to read. The chairman of the committee looked round to see if there were any reporters present, and finding one, he was unwilling to read his report till that reporter should agree not to publish the figures. He was afraid the facts would be misunderstood and a wrong interpretation placed upon them. The reporter promising not to give the figures, he went on with his report. It was a comparison of the numbers added to the churches in a series of years, those by confession of Christ and those by letter. It was shown that in each consecutive year the number was smaller than in the year before, and so each year growing less and less, the latest numbers given were so small as to excite serious alarm. The world seemed to be gaining on the Church. Her influence seemed on the wane. What ought to be done? What could be done? Must this condition continue till the Church dies out? Has God forgotten to be gracious? or has the Church forgotten to call upon God? Is the right kind of labor employed? Is more machinery necessary? If so, what kind? Earnest words were uttered, earnest thoughts were expressed. The general feeling was there must be a change. We cannot endure the thought of the Church's influence dying out. Some suggested more machinery; others doubted whether machinery would do the work. Dr. Noyes reminded them that when God visited a nation with any great sorrow like that which we had been called to endure in the seventy-nine days of terrible anxiety occasioned by the assassin's shot, and then when He had taken home our beloved President, it had a meaning. The nation must be better or worse for the trial. If not called to humiliation, repentance, and turning to God,

it would result in hardening, and the Spirit might leave us. It was something to ponder, and we must make a choice concerning it. Dr. Kittredge said it was not machinery, as suggested by some as being necessary. What was necessary was a more perfect consecration on the part of the Church, a more earnest, faithful work on the part of ministers and elders, a more earnest calling upon God for His Holy Spirit, for unless the Spirit quicken, the work cannot go forward. Mighty, earnest, importunate prayer for the blessing of the Holy Spirit was that which of all others was most needed.

Many good speeches were made. All were short and pointed. And best of all, earnest and humble prayers were offered. It looked like waking up. All felt that it was an important and valuable meeting, and so before its adjournment a committee was appointed with power to call another such meeting at as early a day as they might deem expedient.

It does seem, however, that there is a rift in the cloud. All is not blackness and darkness. On the west side of the city there is a gleam of light. It is said that in the Eighth Church (Dr. Worrall's) there is a revival spirit; additions of such numbers as to be very encouraging. I cannot give the figures. Dr. Worrall seems wide awake, and his church is doing a good work. Nor is his the only one.

In the Third Church (Dr. Kittredge's) there has been a steady progress in making aggressions upon the world. Shall I call it a revival? Revival implies a previous low state from which the Church is revived; but then the revival has been continuous. Year after year it has been the same in greater or less degree. No communion has been without additions. That Church now numbers over 1,800 members, and on next Sabbath 98 more will be added, 51 on confession of Christ, 47 by letter. The Sabbath school furnishes a large number of recruits to the army. The prayer-meetings are large and very warm. The young people find their room too narrow for them, over 200 going there. The Wednesday evening prayer-meetings are still larger, from 700 to 800, and sometimes 900 gather there. May this blessed work go on not only there, but everywhere."

We quote the above entire from our esteemed contemporary, the New York *Evangelist*. It certainly is significant, in view of the fact, that the place from which it comes has been the field of great revivals in past years. Do the statements seem to encourage the idea, that these revivals, as they are called, are favorable to a healthy, continuous growth of the Church? And yet is there not a disposition to resort to them again? Is not the regular growth in Dr. Kittredge's church, evidently due to regular instruction and training of the young, the better way?

Communications.

A TIMELY ENTERPRISE.

A Reformed German Church paper has appeared in San Francisco entitled, *Kinderfreund* (The Children's Friend). It is edited and published by a committee of Reformed ministers and laymen on, and for the Pacific Coast. It is devoted especially to the cause of Reformed Sunday-schools and missions on the Pacific Coast. The cause of other sister German Churches is kindly noticed and commended. In this respect it is truly evangelical ("catholic") It is the first and only German religious paper on the Pacific Coast. Its editors are men of thorough theological and literary culture and large experience in the gospel work and as missionaries on the Pacific Coast. The first number of "*Kinderfreund*" is very acceptable in its contents, and pleasing in its mechanical arrangement. It is a California paper, combining the true and beautiful with the practical—the useful. Of course, as the first pioneer missionary to the Pacific Coast, I can only speak words of praise of the good men who have succeeded me, and have so faithfully and successfully carried forward this noble cause, begun in much weakness not many years since; and our constant prayer to God is, Oh, Lord, bless the noble cause of Reformed missions on the Pacific Coast! But let us cite the introductory by one of the editors to Der "*Kinderfreund*":

In almost all parts of the country appear religious papers for old and young, except on the Pacific Coast. Among the numerous Germans none have hitherto evinced their power through the Christian press. We can, and dare no longer yield in this respect to other states, and, therefore, choose this favored (Christmas) season, in the name of the Lord of hosts, to unfurl our banner to the Christian world as far as the press is concerned.

It is the truly Christmas tide in which "*Kinderfreund*" takes up its pilgrim staff, and in the year of grace, 1882, hopes to appear before its 1,500 subscribers with a hearty and happy New Year! It has already found sufficient encouragement to appear in a double edition in order to invite yet other subscribers.

The mission of this paper is to be consistent with its title—"*Kinderfreund*"—a faithful friend of children; and yet, parents, teachers, and mature youth are not to be ignored. There is a sad want of Christian German family journals in this country. We seek to supply this want in part. The most pleasant reminiscences of life are those of childhood in the loving home circle where the chief topic of conversation was God's kingdom, and a religious paper or Christian book proved the constant directories in the path of righteousness.

The Eastern religious papers we formerly took for our congregations are held by us in high esteem; but every country has its peculiarity, and we on this coast have, perhaps, a double portion of them. The Eastern editor will write his sententious articles seated before a window covered with icicles, and the corresponding illustrations look icy, whilst at that time our children out here pluck the finest roses in the garden. The frequent Eastern thunder and lightning are graphically portrayed and vividly illustrated, but since we have here seldom faint thunder and lightning, our children can't appreciate such celestial Eastern cannonades. When, out here, we celebrate our Sunday-school festivals, we are sure of "no rain," and feel disappointed at the frequent reports of rain found at Eastern Sunday-school picnics. We are 3,000 miles removed from other German religious papers, and we have to wait whole weeks for the appearance of those papers among us, and a severe winter season frequently holds them icebound for a longer period in the Rocky Mountains. The festival dissertations in these papers are always old to us; they reach us after the holidays.

With these, and other explanations that might be given, the "*Kinderfreund*" begins its journey. May God be its guide. F. F.

QUERIES AND OBSERVATIONS.

In the north-western part of Pennsylvania, to wit: in *Crawford Co.*, are found the northernmost congregations of our Church, within the limits of the said State. If there be any of our congregations further north, the fact is not known to the writer. There is a tendency, it is true, to push northward, notably in the western part of the State, but the progress is very slow. Some points that have been held for many years, are weaker now than at the beginning! This is, indeed, very discouraging, and yet, when the causes are properly understood, it is, after all, not so very surprising. However much we may lament over existing facts, we should not be uncharitable in our judgments.

One great drawback, in all our missionary operations, seems to be,—the frequent and, oftentimes, protracted vacancies. But, why do these occur? and why are they, oftentimes, protracted? One frequent cause, doubtless is: want of proper support. Whilst some other Churches secure to their missionaries a competent salary, *our* toiling and self-denying missionaries must often do with such a small income that, in a very short time, *compels* them to lay down their work and leave the field, and thus, for want of proper support, the mission becomes vacant, and frequently remains without regular services for years. By the time another man comes the field has lost much every way. In regard to a better organization of our missionary enterprises much might be said, but let that be done by more competent pens. However, in regard to the work of looking up our scattered material and organizing it, there is certainly room for much improvement. What means should be employed to find out our members that are now cut off from the privileges of membership in our Reformed Zion? Let us see.

First of all may our Church papers be of service here. There are names of persons on the subscription lists of our papers, who, though not now in connection with any organized congregation of our Reformed Zion, yet hold to her teachings and continue to read her periodicals. The subscription lists of these will tell *where* such members may be found. Again, it often happens that pastors of congregations and charges must part with some of their members and must see them go where there is no Reformed minister, nor congregation, to receive them. Such members are not dismissed, but they go away and, finally, their very names are lost from the roll of membership. Let such pastors look over their membership rolls, note those thus gone away, and, where they went to, and inform the Mission Board, Superintendent of missions, or a pastor, who may be the nearest to such point, or points, with the request of looking them up. And, furthermore, if such stray sheep will learn that they are sought after, many of them will turn towards the fold, with yearning hearts, and will gladly help to establish and maintain mission congregations.

Now when the field previously indicated in *Queries and Observations*, is looked over, we shall find a number of prominent points at which efforts should be made to organize mission congregations. In passing along the P. and E. R. R. westward. from Lock Haven, the first important place reached is, *Renovo*, in Clinton Co. This is a place of considerable importance. A great many mechanics and laborers are employed here, by the railroad company, and, no doubt, many members of the Reformed Church are here, but there is no congregation organized and such members have been, *or will be*, lost to our Church. Whilst some find their way into other denominations, others go to the bad altogether. But, are there none there, waiting for their tardy mother to come along and take them, her straying children, to her bosom again?

Were the subscription lists of our papers examined, probably some names of members of our Church, living in this place, could be found. Did all our ministers report what they know of Reformed members that have gone to Renovo, undoubtedly a goodly number would be reported. Finally, if a man were sent to the place to explore it, more than likely he would be surprised, and the Church would be surprised, at the number of members, or persons, who once were members, that he would find.

Is it too late? Better late than never. But, how can it be done? Cannot some neighboring brother make inquiries and explorations? Let the proper authorities think of it and take the matter in hand. Anon.

CHURCH DEDICATION.

The cheerful tones of the new bell before 9 o'clock on Sabbath morning, Jan. 8th, summoned a large portion of the Church-loving people in the Whitehalls to the Reformed and Lutheran Church at Mickley's for participating in the re-dedication of the edifice in its renewed form. The event was one of no small importance to the people attending service there. For near three months repairs had been going on, and which resulted in a complete transformation, until the old was scarcely recognizable in the new. The repairs consisted in renewing, painting, etc., along with the topping of the building with a tall steeple, and placing into the latter a bell weighing 1794 pounds. The repairs and additions as a whole combine to make the edifice very handsome, while at the same time in its general arrangements it is more in accord with the modern ideas of Church construction. The Church is now a very fine one, creditable alike to the workmen who wrought the changes stated, and the congregations.—The weather on Sunday was not good, but still there were large audiences. The congregation assembled were gratified to see Rev. B. W. Schmauk and Rev. A. J. G. Dubbs enter the pulpit with the local pastors, Revs. Schindel and Hofford. Promptly at 10 A. M, Prof. Snyder, the organist, took his place, and the sweet notes of the organ soon filled the room, and fixed the attention of the congregation on the choir. After the singing and introductory devotional exercises Rev. Mr. Schmauk preached the dedicatory sermon. His discourse was very eloquent and impressive, and was listened to by the large concourse of people with rapt attention throughout. In the afternoon Rev. Mr. Dubbs delivered a sermon. The evening services were dispensed with, owing to the inclemency of the weather. The exercises throughout the day were varied by excellent singing by the choir. From a gentleman present, and who is well versed in Church music, we have it that he rarely heard more appropriate selections of sacred tunes, or a more harmonious blending of voices. All in all the services of the day were of unusual interest, the exercises having been edifying as well as deeply impressive, and of such a nature as to be long remembered by all who were present.

The bell presentation in behalf of the Butz family to the congregation took place after the morning sermon, Rev. W. R. Hofford making the address for the donors, and Rev. Schindel responding for the congregations The bell was then dedicated by Revs. Schmauk, Bofford and Schindel. The following inscription is on one side of the bell:

Praise to God.
Donated to South Whitehall Church
by
Thomas F. Butz, Eliza A. Troxell
and Eleanor L. S. Weaver, 1881.

On the other side is the inscription—"The Thomas Butz Family Memorial."

The cost of the steeple, as near as can be estimated, is $2,500, and of this amount all has been collected with the exception of about $240. The collections on Sunday amounted to over sixty dollars.—*Allentown Democrat, January 11th.*

THE NEW LESSON LEAVES.

The New Lesson Leaves and Quarterly have come to hand and are in use. We like them. They are an improvement on the old. The Primary Lesson Leaves are just the thing for our little folks. The little pink papers with a picture on have awakened quite an interest in our primary class, and the lessons are much better learned than before. We felt the need of something of this kind. With the others we are pleased, too; still, these, we think, might be improved. We like the idea of a "central truth" and a "golden text," but we think that what is given as the central truth is not always the central truth of the lesson, and that the central truth and golden text do not always correspond.

That to which we would especially call the attention of the Commentators, however, is, that while central truth and golden text are given, there is nothing either in questions or comments especially relating to them, or designed to bring them out, or to enforce them upon the attention of teachers or scholars. Then there are no questions which make it really necessary for scholar or teacher to study the excellent comments in *Quarterly* or *Guardian*.

Perhaps, too, it would be possible to bring out the correspondence of the lessons with the season of the Church Year in which they occur. It might not always be possible to do this—for in some cases, perhaps, there would be no agreement—but very frequently the two would correspond. The lessons for January, for instance seem, to us at least, to correspond very well with the Epiphany season, for in each of them we have some manifestation of Jesus in His divine-human character. This might have been brought out, in the comments, in a few words, and thus the idea of the Church Year been preserved. We do not make these criticisms in the spirit of fault finding, but simply to show how these matters appear to us, and possibly, also, to be of some help to those upon whom falls the labor of preparing these leaves and comments.

POTOMAC.

RESOLUTIONS.

At a meeting of the Consistory of "Christ Reformed Church," in Fayette, Seneca Co., New York, held Jan. 1st, 1882, the following preamble and resolutions were unanimously adopted:

WHEREAS, Rev. Deidrich Willers, D. D., after having served this congregation as pastor, since April, 1821, a term of consecutive service of over sixty years, and covering a period of ministerial labor almost unprecedented in the annals of the American pulpit—has resigned his pastorate, by reason of the growing infirmities of old age—therefore,

Resolved, That in accepting his resignation thus tendered, we bear testimony to his consistent Christian walk and conversation among us, to his ardent devotion to service in the cause of his Master, as evinced by so extended and laborious a pastorate, (reaching far beyond the years ordinarily allotted to service in the ministry) and to the deep interest always manifested by him in the cause of his Church and the well-being of the community in which he has so long resided; that in thus severing the relation which has, happily, existed between *pastor* and *people* for so many years, we, on behalf of this congregation extend to Dr. Willers, the best wishes joined with the love and esteem of every member thereof; and our earnest prayer is, that the evening of his days may be peaceful and happy.

Resolved, That the foregoing preamble and resolutions be entered upon the records of this congregation, and that a copy thereof, signed by the Consistory, be transmitted to Dr. Willers.

HENRY F. TROUTMAN,
JAMES H. MOYER,
GEO. P. DEAL,
PHILIP GARNET,
Consistory.

A HAPPY DEPARTURE.

It is always a precious privilege to witness the triumphs of divine grace, in the experience of the disciples of Christ. This is the more true, when amid weakness and protracted sickness, there is a calm and undisturbed confidence in the Saviour. So those who enjoy the blessed privilege of knowing how grace does triumph in such an hour, are much strengthened in their love of the Saviour and their devotion to His work.

Such an instance of grace sufficient for the saint, was clearly present in the happy departure of Miss M. Louisa Ingold, daughter of our aged and esteemed brother, Rev. J. Ingold, of Hickory, N. C. For a number of years she had been a victim of disease, and through all that time bore with patient meekness the suffering and pain incident to her affliction. During the last day of her happy life she spoke to her father, mother, brother, sister and friends in a calm and gentle spirit, and having taken leave of all sweetly fell asleep in Jesus on the 29th day of December. Many young friends mourn her premature departure. As a young woman of more than ordinary good judgment, her kind counsel will be greatly missed. In the congregation of which she was a member, and in the Sunday-school, where she loved to work, her kindly presence will long be mourned.

May we all so trust in the blessed Saviour, and so honor Him in our lives that when we shall be called home, we may also depart in peace.

The funeral sermon was preached by Rev. A. S. Vaughan, assisted by Rev. J. C. Clapp, of Newton. Long may her memory be cherished in the Church, and by all who knew her devotion to the Saviour. S.

CHRISTMAS REJOICINGS.

Zwingli, Iowa.

Mr. M. J. Cort writes as follows:—Interesting Christmas services were held in the Harmony Reformed Church, Zwingli, Dubuque county, Iowa, on Saturday evening, Dec. 24. The church had hardly enough seats to accommodate all. The church was tastefully decorated with wreaths, mottoes &c. of evergreens for the occasion. A star was a prominent feature, and a large tree stood in front of the pulpit beside the altar, loaded with an endless variety of all kinds of presents for the children. The exercises consisted of music, responsive reading (such as are printed by our Board), prayer and addresses by Rev. F. C. Bauman, pastor, P. Smith, superintendent of the Sunday-school, Daniel Cort and Albert Cort. About one hundred and ten children were present, each one of whom received cards, &c. The assembly was treated with quite a lot of "Christmas Carols," sung by the children, and the choir, of which M. J. Cort is the leader, rendered some very fine anthems suitable for the occasion. The collection for the orphans was postponed until Christmas, at which time it was taken up, but we did not hear with what result, but it was liberally responded to. The pastor was the recipient of a purse which he accepted with thanks by way of a neat address on Christmas, before services. Each teacher was presented with some memorial by his or her class, showing the kind regard which they had for them. On Christmas morning the pastor preached a sermon suitable for Christmas. All passed off nicely with credit to pastor and people, and all were overjoyed with the exercises.

East End, Pittsburgh, Pa.

Christmas service was held in Zion's Reformed Church, East End, Pittsburgh, Pa., on Monday evening following Christmas. Notwithstanding the rainy, disagreeable weather, the church was filled with an interested audience. The service consisted of recitations and carols by the members of the Sabbath-school. All did admirably, and every one went away well pleased with all the exercises of the evening. The church was tastefully trimmed, and a beautiful tree held many gifts, which gave pleasure and delight to the happy recipients. The whole service was intended to bring to the remembrance of one and all the great gift which God gave to the world in the birth of His Son, our Saviour. Taking everything into consideration it was the most appropriate, pleasant and profitable Christmas service that has been held in this church during the present pastorate.

Wilkinsburg, Pa.

The Christmas service in Wilkinsburg, held on Christmas Eve, was of an unusually interesting character. The exercises consisted of appropriate recitations, select readings, songs and carols by the children of the Sabbath-school. The scholars acquitted themselves very nicely, end every one seemed to enjoy the service very much. A nice treat was given to the children ond many tokens of affection and esteem were found upon the tree, which served to make glad the hearts of the receivers.

Continued on Eighth Page.

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For *five* new cash subscribers, one copy "Hymns for Reformed Church," imitation Turkey gilt, or "Order of Worship," imitation morocco, full gilt, or "Sinai and Zion," and "Wayside Gleanings," by Dr. B. Bausman, or "Ursinus Commentary."

For *ten* new cash subscribers, 1 sett, 3 vols. "Harbaugh's Future Life," or 1 sett, 5 vols. "Lives of Church Fathers," or "Sinai and Zion," "Wayside Gleanings," "Lives of the Apostles," by Rev. D. F. Brendle, and "Notes on Catechism."

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N. B.—Owing to circumstances beyond our control, the issuing of an edition of Volume I. has been delayed. It is, however, now going through the press, and will soon be ready for distribution. The above offer, in consequence, is extended to April 1, 1882. Parties that have already ordered the full set will receive them in due time.

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We would announce that the tract upon "The Duty of Receiving and Giving," prepared by Rev. E. V. Gerhart, D. D., by order of the Eastern Synod, has just left the press. It is a tract of eight pages, and can be supplied at the rate of 25 cts. per dozen, postage 2 cents; or $2 per hundred, postage extra. We will be pleased to fill orders for any amount.
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Youth's Department.

LITTLE TEMPLES.

"*Ye are the temples of God.*"

Jesus, can a child like me
Thine own living temple be?

Yes, Thy Spirit day by day
In my heart will deign to stay.

Then that heart must ever be
A fit dwelling-place for Thee.

Naughty tempers, thoughts of sin,
These things must not enter in.

But a temple is a place
Built for constant prayer and praise,

And the teaching of Thy word:
Am I such a temple, Lord?

Yes, if all I do and say,
In my work and in my play,

Shall be gentle, true, and right,
Pleasing in Thy holy sight.

Help me, Lord, for I am weak;
Make me hear when Thou dost speak.

Cleanse my heart from every sin,
Make me beautiful within.

May Thy presence from above
Fill my heart with holy love.

Then shall those about me see
That the Saviour dwells in me.

—*Exchange.*

CARL SPRINGEL.

A SOUTH GERMAN INCIDENT.

Carl Springel is the name of a boy who is held in remembrance over half of Germany, for a deed of self-sacrificing heroism which is unparalleled in the legends of Greece and Rome, or in the annals of more modern chivalry.

It is not so very hard for the soldier to face bullets and cannon balls upon the battle-field, for he knows that while there are many chances of death there is still some chance for life.

Carl Springel, a poor, lame German boy, to save many human beings from an awful death, walked straight into the face of certain death himself, and met it like a hero.

On the 19th of November, 1807, a terrible rain storm swept over Southern Germany. For twenty hours the rain poured down in such torrents as had never before been known in that region, and it seemed as if the day were to be the beginning of a second deluge. Rivers overflowed their banks and petty streams were swollen into rivers.

At nine o'clock at night the storm raged on with unabated violence, when Carl Springel set out on his crutches from the hut in which he lived alone to carry an evening repast to his parent, who was on watch-duty at the bridge over the "Devil's Gulch," on the Great South German Railway.

The Devil's Gulch is a fanciful name given to an immense cleft in the rocks, two hundred feet wide and a hundred feet deep, which had been spanned by a strong bridge of wood and iron, believed by the engineers who constructed it to be capable of withstanding all possible assaults of wind and water.

It was the duty of Wilhelm Springel —Carl's father—to keep guard at this bridge on stormy nights, and warn the oncoming trains of any lurking danger which might exist.

Beneath the bridge, a mountain-stream boiled and bubbled in ordinary times; on that night the heavy rains had swollen it to a furious torrent.

Carl Springel hobbled slowly along upon his crutches through the almost Egyptian darkness of the night, half blinded by the rain, but buoyed up by the thought that he was bringing cheer and comfort to his beloved father.

When within a hundred yards of the bridge, an awful crash sounded out upon the night air loud above the din of the storm, and a shudder of horror ran through his brave young soul.

It was the bridge—the bridge which had been deemed impregnable. The bridge had succumbed to the fury of the water, which rushed down upon its foundations in irresistible torrents from the mountain side.

Hurrying on as fast as he could, Carl reached the railroad track, and his worst fears were realized. Upon the track, some ten feet away from where the entrance of the bridge had been, was his father's hand-car, with his red lantern burning dimly in it, and by the lantern's light Carl could see the full extent of the disaster. Every section, every timber of the bridge had been swept away, and the yawning gulf and the roaring flood were all that were left.

"Father, father!" cried Carl, in his loudest tones. "Father, father," he called again, "where are you?"

But no answering voice responded, and there rushed across his brain the terrible certainty that his father had gone down with the bridge.

For a moment his breast was filled with unutterable anguish. But it was only for a moment. Quick as thought, it flashed upon his mind that it was almost time for the last night train from the great city above to come rushing along with its living freight.

No danger-signal gleamed from the watch-tower upon the bridge, and on they would come, unsuspicious of their peril, until it would be too late, and they would be dashed in a moment into the seething flood, more than a hundred feet below.

What was to be done? Forgetting on the instant the great woe that had befallen him, Carl decided at once that it was his duty to supply his father's place, and warn the train of its peril in time to save it, if possible, but what could he do?

The tempest increased in its fury, and the rain poured down as though it could never stop. Hark, the train is coming! Already he heard it rumbling on toward destruction, and it must be near, or he could not hear it above the storm.

He can not run with his poor, crippled legs, so he throws himself upon the hand-car, and nerves himself for a mighty effort.

As though his own life were at stake, he begins to turn. Slowly at first, then faster and faster, he drives the car in the direction of the approaching train.

On, on dashes the mighty iron-horse; nearer and nearer it comes. Oh, if he can only warn them while there is yet time to stop the train! If he can only get far enough off to save the train from rushing headlong into that terrible grave!

Around the mountain side, on the curving track, the train speeds along. The gleam of its lights is now shed upon the valley, and the boy knows that the supreme moment is at hand.

On thunders the engine, and the track trembles beneath the heavy burden. Suddenly, around a sharp bend a hundred feet away, full on his sight, bursts the blazing headlight of the engine.

Ceasing from his labor, Carl Springel braces himself with one hand, and, grasping the red lantern in the other, swings it wildly above his head.

"The bridge is down! The bridge is down!" he cries with all his power. "The bridge is down! The bridge is do—"

The engineer has seen him, but cannot save him. With a dull thud, the engine clears the obstruction from the track and dashes along—but slower and slower now.

The hand-car and the boy are hurled fifty feet through the air, and when the boy is found his body is crushed, mangled and lifeless. But the train is saved. Trembling, gasping, staggering, the engine halts—halts not a dozen yards from the mouth of the yawning chasm—and all on board are saved. Saved by the unparalleled heroism of this crippled boy who has given up his life that they may live.

Two years ago in a quiet village cemetery in the south of Germany, I saw the grave in which he sleeps. Upon a modest tombstone at its head, erected by the gratitude of those whose lives he had preserved, is this inscription:

CARL SPRINGEL,
AGED 14.

"He died the death of a hero and a martyr and saved two hundred lives."

A hero and a martyr he was indeed, and, some time yet, bards and poets will sing the story of this brave, young peasant boy of Germany.—*Sabbath Visitor.*

THE WIDOW'S MITE.

"Mamma, I thought a mite was a little thing. What did the Lord mean when He said the widow's mite was more than all the money the rich men gave?"

Mamma thought a minute, then said, "Lulu, I will tell you a story, and I think you will understand why the widow's mite was more valuable than ordinary mites.

"There was once a little girl, whose name was Kitty, and she had ever so many dolls. Some were made of China, and others of wax, with real hair, and eyes that would open and shut; but Kitty was tired of them all, except the newest one, which her auntie had given her at Christmas. One day a poor little girl came to the door begging, and Kitty's mother told her to go and get one of her old dolls and give it away. She did so, and her old doll was like what the rich men put into the treasury. She could give it away just as well as not, and it didn't cost her any thing.

"The poor little beggar girl was delighted with her doll. She never had but one before, and that was a rag doll; but this one had such lovely curly hair, and such an elegant pink silk dress on, she was almost afraid to hold it against her dirty shawl for fear of soiling it; so she hurried home as fast as she could. Just as she was going up stairs to her poor rooms, she saw through the crack of the door in the basement, her little friend, Sally, who had been sick in bed all summer, and who was all alone all day, while her mother went out washing, to try and earn money enough to keep them from starving. As our little girl looked through the crack she thought to herself, 'I must show Sally my new dolly.' So she rushed into the room and up to the bed, crying, 'O Sally, see!' Sally tried to reach out her arms to take it, but she was too sick; so her little friend held up the dolly, and as she did so she thought, 'How sick Sally looks to-day! and she hasn't any dolly.' Then with one generous impulse, she said, 'Here Sally, you may have her.'

"Now, Lulu, do you see? The little girl's dolly was like the widow's mite—she gave her all."—L. B. in *Sunday-school Times.*

THE FALL.

Here is a boy's composition on fall: This is fall, because it falls on this season of the year. Leaves fall, too, as well as thermometers and the price of straw hats. Old topers, who sign the pledge in summer, are liable to fall when fall cider-making opens, for straws show which way the cider goes. Husking corn is one of the pleasures of fall; but pleasure isn't good for boys, I don't think. Old men want a little fun; let them husk. A husky old man can go through a good deal of corn, sometimes. Digging taters is another of our fall amusements. The way I like to dig taters is to wait until they are baked nicely, and then dig them out of their skins. Most winter schools open in the fall. The best winter school I ever went to didn't open until spring, and the first day it opened the teacher took sick and the school-house was locked up for the season. Once in a while we have a very severe fall, but nothing like the fall of Adam and Eve in the Garden of Eden. Summer is misnamed. It should be called Pride, for doesn't pride go before a fall?

A MYSTERY EXPLAINED.

One of the most learned and dignified members of the Austin bar got a terrible rebuff from old Uncle Mose last week. The old man had Jim Webster hauled up before Justice Gregg for stealing his Spanish chickens. As Jim Webster has political influence, he was defended by two prominent lawyers. Uncle Mose was put on the stand and made out a bad case against Jim Webster, testifying to having found some of the chickens in Jim's possession, and identifying them by the peculiarities of the breed.

One prominent lawyer then undertook to make Uncle Mose weaken on the cross-examination.

"Now, Uncle Mose," said the lawyer, "suppose I was to tell you that I have at home in my yard half a dozen chickens of that identical same breed?"

"What would I say, boss?"

"Yes, what would you say if I was to tell you I've got that same kind of chickens in my yard?"

"I would say, boss, dat Jim Webster paid up yer fee wid my chickens," and a pensive smile crept around the old man's ears and met at the back of his head.—*Austin (Tex.) Siftings.*

LUXURY.

From the days when Lucullus spent £1,400 on a supper and Caligula swallowed jewels, to modern times when a certain Chinese lady is said to have rented an island for the special supply of bird's nests for her soup, the story is the same. Alcibiades gave £250 for a dog; and Augustus states as a title to gratitude, that he had exhibited 8,000 gladiators and given 3,500 beasts to be killed. Lollia Paulina wore a set of jewels valued at £400,000, and Nero's diadem cost half a million. The Duc de Bourbon sold his coat for 5,200 gold crowns. A chateau for Mme. de Montespan was only erected for 2,861,728 livres. The Duc de la Torres gave 2,500 crowns for a horse. The household expenses of Louis XVI. were enormous; his sisters were said to have burned candles costing 215,068 livres in a year. The outfit for an eight days' visit to the Compiegne court of Napoleon III. was 12,000f. In England £3,000 have been spent on flowers for a dinner.—*London Quarterly.*

THE SNOW-BIRDS.

"Dear little birdies, white and brown,
Gay and beautiful, lighting down
With a cheery twitter upon the snow,
Whence do they come, and where do they go?"

They come when the winter days grow cold,
Down from the home of the icebergs old;
They go, when the spring grows mild and warm,
Back to the lands of snow and storm.

"What do they find to eat, when bare
Lie the snow-fields in the wintry air?
What do they drink when the bitter frost
Has frozen the spring, and the brook is lost?"

They light on the stems of grass and weeds,
And bend them over and pick the seeds;
They need no water; they take instead
The beautiful snowflakes around them spread.

It falls from heaven, the pearly snow,
As the manna fell so long ago:
God feeds His little birds to-day
Like the Israelites on their desert way.

"Why do their little feet not freeze
On the frozen snow and icy trees?
What keeps the tiny wings alive
When the killing night-winds rage and drive?"

We only know that the Lord takes care
Of His little tender birds of the air;
And the snow-bird's life is safe and gay
As the robin's life in merry May.

—*Wide Awake.*

HOW PEOPLE LIVE TO-DAY IN THE ETERNAL CITY.

In setting up housekeeping in Rome, instead of hunting up a cook, making inquiries about trade-people, investing in pots and pans by the dozen and becoming distracted with the innumerable needs of your culinary department, you have simply to call or send to a "Trattoria," order a dinner of six, eight or more plats (or "platti," as they would say)—for example, soup, fish, hors d'œuvres, joint, game, some sweet dish, vegetable, salad, &c.—to be sent at a certain hour every day, and thenceforth, as if by magic, you find yourself supplied with a perfectly dressed meal brought to table in the most careful manner, and certainly far hotter than you could ever get it from your kitchen, for the dishes are sent ready garnished and fully prepared on an iron tray with a cover round a charcoal fire which is placed in the centre, and the whole is carried along the streets on the white-coated cook's head in an iron box. The remains of the dinner, which will be abundant, the Romans use for their servants' meals or their own breakfast. It is some years since I was in Rome, but certainly with the last six years you could procure for less than three francs per head a capital potage, followed by a well-dressed slice of sturgeon or some other of the many excellent fishes of the Mediterranean, a plate of wild boar, an excellent cutlet, half a chicken, with salad, as only a Roman can dress it, a woodcock, two or three vegetables at least, a tart of the finest confectionery in the world (pure fresh olive oil being used instead of our butterine or oleomargarine, or confectioners only know what), and some oranges, sweet lemons or grapes, just plucked from the tree. This menu, not the least exaggerated, you can for another franc, wash down with Orvieto, Vino delle Marche or Albano of first-rate quality.—*London Queen.*

PLEASANT VISITORS.

Young people who are visiting at a friend's house do not always make themselves as agreeable as they might. You should always anticipate a good time, and be prepared to contribute your share to it. Be pleased with what is done for you, and express your pleasure. Do not be obtrusive in offering help to your host, but if an opportunity arises for you to give assistance, do not be afraid to embrace it. There are little helpful things which come in our way at home and abroad if we have eyes to see them. A lad can help the ladies in carrying bundles or running errands. A girl might play and sing—if she can—without being urged, or amuse the children by telling them stories. Of course, young people will be as tidy as possible, and do no injury to the house or its belongings.—*Anon.*

NATURE'S COMPASS.

In the vast prairies of Texas a little plant is always to be found, which, under all circumstances of climate, change of weather, rain, frost, or sunshine, invariably turns its leaves and flowers towards the north. The solitary traveler, when making his way across those trackless wilds without a star or compass to direct him, finds an unerring guide in this humble plant, and is, moreover, certain that it will not mislead him."

Pleasantries.

A dull old lady being told that a certain lawyer was lying at the point of death, exclaimed: "O dear! won't even death stop that man lying!"

"He was a kind parent, a good citizen, and had three horses that could beat 2:30," is considered about the right thing for an obituary in Kentucky.

Yes, Algernon, Heaven, indeed, tempers the wind to the shorn lamb. But then you must remember the lamb was forcibly shorn, against his will; he didn't go and deliberately pawn his ulster for $3.65, when he knew perfectly well July wasn't going to last all Winter.

"He blew out his brains after bidding his wife good-bye with a gun." "Erected to the memory of John Phillips, accidentally shot as a mark of affection by his brother." "A piano for sale by a lady about to cross the Channel in an oak case with carved legs."—*Dr. Hodgson's Errors in English.*

A negro prayed that his brethren might be preserved from their "upsettin' sins." "Brudder," said one of his friends, "you ain't got de hang ob dat ar word. It's besettin', not upsettin'." "Brudder," replied the other, "if dat's so, it's so. But I was prayin' de Lord to save us from de sin ob 'toxication; an' ef dat ain't an upsettin' sin I dunno what am."

A successful applicant: "Ah, so you are the young man from Bethany, who wishes to learn the business, are you?" said a New Haven merchant recently. "Yes, sir," was the respectful reply. "Let's see. Are you quick at figures?" "Tolerably." "If a man should buy 150 yards of calico at 13 cents a yard, how much would it come to?" "A man that would pay 13 cents a yard for calico when he could get it in market for 4 cents, 15 off for immediate cash, would come to want mighty sudden." The young man was engaged.—*New Haven Register.*

Religious Intelligence.

At Home.

The Episcopalian Convocation of Williamsport, Pa., have subscribed $30,000 for the establishment of a new Diocese.

The United Brethren (Moravians) report 377 mission stations, 386 missionaries, 329 meeting-houses, 753 Sunday-schools, 25,394 church members.

The Presbyterian Church in the South increases its ministry only at the annual rate of six, whereas they have officially announced the need of at least fifty a year.

Dr. W. V. V. Mabon was installed Professor of Didactic and Polemic Theology in the Theological Seminary in New Brunswick, N. J., on Tuesday, December 6th.

Rev. D. H. Geisinger, formerly of Lancaster, Pa., now stationed in New York city, has received a call to the pastorate of St. John's Lutheran Church, of Easton, Pa.

Dr. Newman of the Methodist Church, has become pastor of a new Congregational Church located on Madison Avenue, New York. General Grant will become one of the trustees.

Bishop Whipple has announced his intention of licensing two women as lay-readers at Glencoe in his diocese, being unable to find a man who would take the place.

Dr. Coe, of the Reformed Church in New York City, declines a call to the Central Congregational Church, of which the late Dr. Bacon was pastor for fifty-six years.

There are 50 Chinamen members of the Central Congregational Church in Brooklyn. The recent Christmas festival in which they participated was a novel and interesting affair.

Work upon the Garfield Church at Washington will soon begin, as the desired $50,000 have been secured. It will be a most fitting tribute to the religious life and character of our late President.

The Rev. Wm Morton Postlethwaite, rector of the Reformed Episcopal Church of the Redeemer in Baltimore, Md., has been elected Chaplain and Professor of History and Ethics at the West Point Military Academy.

The Rev. James D. Moffatt, now pastor of the Second Presbyterian Church of Wheeling, West Va., has accepted the presidency of Washington and Jefferson College, Pa., and will enter upon his duties early in the new year.

The Princeton Theological Seminary (Presbyterian) has a total attendance this year of 126 students, seven of the number pursuing post-graduate courses in theology. All but seven of the total number are college graduates, 39 colleges and universities being represented.

The South Congregational Sunday-school of New Britain, Conn., pays its superintendent a regular salary, and he devotes his whole time to the interests of the school, visiting families, looking after absent scholars, etc. It is the largest Protestant Sunday-school in the State, and numbers about 1,000 members.

Dr. John Hall made an energetic protest on a recent Sunday night against the tendency to designate churches in the cities by the name of their pastors. "It has become common, he said, to speak of his own congregation, for example, as 'Dr. Hall's church.' 'I tell you, my friends,' he exclaimed, 'I hate the very name. I am a servant, and not the owner of the church.'"

The General Assembly of the Cumberland Presbyterian Church last May appointed two committees to revise the confession of faith and form of government of the church. After separate and joint meetings the work has been accomplished according to the instructions which were "to make the confession of faith consistent in all parts with itself and the whole consistent with the system of Bible truth as held and taught by this church."

The Westminster Presbyterian Church, Baltimore, Md., was burned on Sabbath, 8th inst., and almost totally destroyed. It stands within an old graveyard, in which many of the old inhabitants of the city were buried. The fire spread from near the furnace, and the whole interior was burned. The loss is estimated at $30,000, which, fortunately, is covered by insurance. The Rev. Mr. Gill is the present pastor of the church. It is understood that it will be rebuilt on the same site.

Abroad.

It is reported that 5,000 Pagans have been converted during the last executive year through the missions in Siberia of the Russian Holy Synod.

Prince Bismarck has sent a note to the Quirinal in which he says that the question of the Pope's independence cannot be considered as one of Italian home politics, but one for the consideration of the Powers.

Archdeacon MacDonald, of the Canada Episcopal Church, has a field of work on the confines of the Arctic Circle, and extending over about 20 degrees of longitude. About 1,500 natives have been baptized and more than 100 are communicants.

Queen Victoria has given a stained-glass window to a church at Bury St. Edmunds in memory of Mary Tudor, the daughter of Henry VII., who married Louis XII., of France, and afterwards Brandon, the Duke of Suffolk.

Dr. Bradley will shortly be invested as Dean of the Order of the Bath, an office which he holds as Dean of Westminster, the chapel of Henry VII. standing in the same relation to the Knights of the Red Riband as does St. George's at Windsor to the Knights of the Garter.

The English Presbyterians made an attempt, at the time of the Union, to raise a "Union Thanksgiving Fund of $1,000,000." A variety of causes operated against the effort, and it is said that only about $500,000 have been raised, a large portion of which has been devoted to the extinction of debts on church property in England.

The 20,000 Hindus in Trinidad are said to be following the example of the Hindu coolies of British Guiana,—who, of their own accord held a meeting to discuss the merits of various religions, and, with one exception, decided in favor of Christianity. They also sent for a teacher, who was supplied; and agreed to build a church and support its services themselves.

The Rev. R. R. Williams, President of the Ramapatam Seminary, connected with the Baptist mission to the Telugus, in India, says they have one native preacher who holds his congregation with as firm a grip as Spurgeon. He says that one element of the power of the native preachers is the fact that the Bible is an Eastern book, and hence they understand it.

A despatch from Berlin, published in Paris in a semi-official form, confirms the statement that the Archbishops of Posen and Cologne will resign their Sees, Prussia, on her side, reinstating several of the deposed Bishops. Dr. Burch, while in Rome, recently conducting the negotiations begun by Herr Von Schlozer with the Vatican, promised a conciliatory administration of the May laws, but would not touch the wider questions mentioned in newspaper rumors.

The *Jewish Chronicle* reports that the Governor of Jerusalem has conferred with the leading Jewish rabbis in the holy city as to the locality where the veritable ark is likely to be buried, and he has reported the conclusions to the Sublime Porte in Constantinople. The matter has excited great interest; and if, among the wonderful discoveries of our times, the Ark of the Covenant and its contents should be brought to light, and if the Golden Candlestick should some day be dredged from the Tiber, what priceless treasures will be secured.—*Watchword.*

THE OLD AMOUNT OF CREAM TARTAR WILL NOT RAISE THE OLD AMOUNT OF FLOUR.

Why is it? How often this question is asked of the grocer! The most complete answer to this inquiry that we have seen, comes from the Health Inspector of the New York Board of Health. After samples of cream tartar purchased in various parts of the city had been subjected to analysis, he found in all cases, that article to be adulterated with terra alba to such an extent, in some instances, that the cream tartar was really terra alba with a little cream tartar added. The Inspector further stated that, when baking powders are put up in packages ready for use, the honest and skillful manufacturer experiences no difficulty, in the first place, of securing pure material, and secondly, in mixing them in the proper proportions. Hence, the Inspector recommends the use of a good, reliable brand of baking powder in preference to the cream of tartar as now found in the stores.

The manufactures of the well-known brand called the "Royal Baking Powder," import their own cream tartar direct from the Wine Districts of France, expressly for this purpose. This company are said to be the largest users of cream tartar in the world, and in these days of adulteration and fraud, it is most gratifying to know of one article of food that we can get pure, namely, the Royal Baking Powder. —*Portland Daily Press.*

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TIME TABLE.—May 16, 1881.

DOWN TRAINS.	Hb'g Exp. A. M.	Mail Train A. M.	Phil. Exp. A. M.	N. Y. Exp. P. M.	Acc.
Leave Martinsburg		7 30	10 00	4 00	.....
" Hagerstown		8 20	12 10	5 00	.....
" Greencastle		8 48	12 38	5 25	.....
" Marion		9 00	12 50	5 36	.....
" Chambersburg	4 35	9 20	1 05	5 50	.....
" Shippensburg	5 00	9 47	1 20	6 12	.....
" Newville	5 28	10 11	1 53	6 33	.....
" Carlisle	6 00	10 40	2 20	6 55	8 00
" Mechanicsburg	6 26	11 06	2 46	7 18	8 30
Arrive Harrisburg	*6 55	11 35	2 15	7 45	9 00
	A. M.	A. M.	P. M.	P. M.	A. M.

*Arrives Philadelphia 10.10 a. m.

UP TRAINS.	N. Y. Exp. A. M.	Acc. A. M.	Mail. P. M.	Phil. Exp. P. M.	H'bg Exp. P. M.
Leave Harrisburg	4 15	8 00	12 30	4 00	*8 45
" Mechanicsburg	4 39	8 29	12 59	4 29	9 14
" Carlisle	5 02	8 55	1 25	4 55	9 40
" Newville	5 25	9 22	1 51	5 20	10 06
" Shippensburg	5 47	9 47	2 14	5 44	10 30
" Chambersburg	6 12	10 15	2 40	6 15	10 55
" Marion	6 23	10 30	2 53	6 27	.....
" Greencastle	6 35	10 45	3 05	6 38	.....
" Hagerstown	7 00	11 30	3 40	7 09	.....
Arrive Martinsburg		12 30	4 30	8 40	
	A. M.	P. M.	P. M.	P. M.	

An accommodation train leaves Harrisburg at 6:10 p. m.; Mechanicsburg 6:38 p. m.; arriving at Carlisle, 7:08 p. m.
* Leaves Philadelphia 5:30 p. m.

SOUTHERN PENNSYLVANIA R. R. TRAINS.

Mail p. m.	Mix. a. m.		Mail a.m.	Mix. p. m.
5 20	8 20	Lve.....Chambersburg.....Arr	9 10	6 00
5 36	9 00	" .....Marion..... "	8 55	5 30
6 15	10 09	" .....Mercersburg ..... "	8 10	4 15
6 37	1 55	" .....Loudon..... "	7 48	3 40
6 45	1 10	Arr.....Richmond.....Lve	7 40	3 25

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White Deer Mills, Pa.

A Christmas festival was held in the St. Peter's congregation, in White Deer. The occasion was a very pleasant one generally. The hearts of young and old were gladdened. The tree seemed to have enough to pay all who were present. The pastor was kindly remembered, being the recipient of quite a number of useful articles. On the 12th inst. his family were also agreeably surprised by the presence of a house full of the membership of the White Deer Mills congregation. The family will look back to that evening with fond recollection. God bless the hearts who have thus been prompted by the spirit of Christmas love. N. W. C.

Hublersburg, Pa.

Appropriate services were held on Christmas Eve, in the Presbyterian church at Hublersburg, Centre Co., by the Union Sunday-school of the place. Two heavily-laden Christmas trees stood in front of the pulpit, the fruits of which made glad the hearts of the many little ones present. After the singing of a Christmas hymn and prayer, brief addresses were delivered by Rev. S. S. Wallen, of the Presbyterian, and Rev. Sechrist of the Evangelical Lutheran congregation. Selections of music were interspersed. The ministers were kindly remembered; among the number being the late pastor of the Reformed congregation, Rev. Geo. P. Hartzell, who received a very handsome and comfortable wolf robe, a gift from members of the congregation and other friends. The funds for its purchase were secured through the efforts of two young lady members, Miss Regina M. Hubler and Miss Lizzie Brown. Thanks to all.

We had a delightful Christmas service at each one of my congregations. The order followed was No. III Christmas services issued by our board. This service is beautiful and appropriate. The several churches of my charge were artistically and appropriately decorated, with Christmas trees in each one, yielding, as usual, a bountiful supply of gifts to all the lambs of the flock. With a wholeheartedness they all sang, "Gather Around the Christmas Tree." The pastor and his family were not forgotten by his good people during this gift-giving season. On one of the Christmas trees was a letter addressed to "Our Pastor," which contained a handsome sum of money. And as the services were about to close in another congregation, one of the members presented himself before the pastor, bearing a beautiful, warm and comfortable robe in his hands, and in a very neat and feeling speech presented it to the pastor in the name of the Sunday-school and congregation. The pastor duly appreciates these acts of kindness—these expressions of good will and love for him.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The union meetings held during the Week of Prayer in the Protestant churches of Columbia, Pa., were followed in Trinity Reformed Church, by a week's special services, concluding with the celebration of the holy communion on the 15th inst. In connection with these services six persons, all heads of families, were admitted as members, four by confirmation, two of whom received adult baptism, one by renewed profession of faith, having formerly been a member of the Methodist Church, and one by certificate. The sermons preached by Rev. T. G. Apple, D. D., of Franklin and Marshall College, were very much enjoyed by the large congregations present morning and evening on communion Sunday. The church still wears its holiday attire and presents a beautiful appearance. At the early morning service on Christmas Day the pastor and his wife, the organist, the members of the orchestra, and the sexton, were all remembered with appropriate presents.

During the past year twenty-seven persons were added to the membership of Bœhm's church, Blue Bell, Pa., of which Rev. J. H. Sechler is pastor. Seventeen were received by confirmation and ten by certificate. This congregation lately donated $25 to the Reformed church at Milton, Pa., $25 to the Michigan sufferers, $40 to Home Missions, 30.10 to Orphans' Home Building Fund, and the Sunday-school gave $14.25 towards current expenses of the orphans. In addition to this the church is about donating a sum for Foreign Missions. A collection for this purpose will be held Sunday morning, January 15th.

On the evening of December 29th, the members of St. John's Reformed church, Emlenton, Pa., visited the residence of their pastor, and for an hour or two took general charge of the house. No serious objections were urged against their seeming forwardness, for, together with "good cheer," there was not wanting tangible evidence of liberal esteem and regard. Baskets, well-filled with the comforts of life, having been stored away in dining-room, kitchen and pantry, the party repaired to the pastor's study. 'Liah's First Christmas," (a selection from the Christmas number of the New York *Weekly Tribune*) was read. As the party prepared to disperse, one of the elders called upon the deacons to "pass the hat." A handsome sum of money was then handed to the pastor's wife.

Thirty-two additions were made to the Heidelberg congregation in this city, on the 15th inst., twenty-one by letter and eleven by confirmation. The pastor, Rev. J. I. Good, has a catechetical class of about forty, and is training them in the truths of our most holy religion.

Rev. W. C. Hendrickson, of the Philadelphia Classis, has removed his residence from Bristol, Pa., to Auburn, Cayuga county, New York. His correspondents will address him hereafter at No. 32 State Street, Auburn, New York.

Scarcely had the echo of the Christmas rejoicings died away in the 1st Reformed church of South Bethlehem, Pa, when the congregation assembled to welcome to its bosom 46 new members, 31 of whom were confirmed by the pastor on New Year's eve, and 16 were received by the consistory on renewed profession of faith. On New Year's Day the Holy Communion was administered to an unusually large number of guests, and in the evening many people had to be turned away from the church for want of room.

SYNOD OF POTOMAC.

At a special meeting of Virginia Classis, held in Grace church, near Mt. Jackson, on the 5th inst., the Classis declined to dissolve the pastoral relation holding between Rev. B. Carnahan and the Mill Creek charge. Brother Carnahan has done good work in this charge and in view of the fact that he seemed to be in the midst of his usefulness among this people, and they seemed to appreciate his good work now more than ever, and unitedly protested against his leaving, Classis determined that he should remain. The people all along have acknowledged that he was doing a good work, but seemingly forgot that he had necessities for which it was their duty to provide. It was because of this neglect that brother Carnahan asked the Classis to release him, that he might serve another charge which had given him a call. It is therefore to be hoped that Classis has not done wrong to brother Carnahan in requiring him to remain, and that hereafter the charge will serve him as well and punctually as he serves them. It is not just that he should suffer whilst they are fully able to provide, and provide well, for his temporal wants. Nor, indeed, should or will the Classis require it. Now that the charge has paid up all back-standing dues, let the deacons see to it that the small salary promised the pastor is promptly paid, as they have obligated themselves.

Mercersburg Classis met in special session in the Reformed church, Everett, Pa., January 17th, at one o'clock. Rev. C. H. Reiter was elected president pro tem. and Rev. H. S. Garner, secretary. The following business was transacted: The pastoral relation existing between Rev. D. H. Leader and the Everett charge was dissolved, and he was dismissed to Clarion Classis, Pittsburg Synod, for the purpose of taking charge of the Du Bois Mission. A committee of supply, consisting of Revs. E. N. Kremer, I. N. Peightel and D. M. Whitmore, was appointed for the Everett charge. Rev. G. W. Aughinbaugh, D. D., was received from the Classis of Lebanon, Synod of United States.

SYNOD OF PITTSBURG.

The Communion of the Lord's Supper was administered in Trinity Church, Williamsburg, Pa., January the 8th. Two persons were received into the congregation from the Presbyterian Church. On account of the rainy weather and muddy walks the attendance was not as large as usual, but the services were solemn and impressive.

Rev. T. F. Stauffer assisted Rev. J. M. Evans at Curllsville at special services held from Dec. 29th to Jan. 2d. The Sacrament of the Lord's Supper was administered on New Year's Day. Bro. Stauffer writes:

"A large number communed. Two persons were admitted by letter, one from the Presbyterian Church and the other from the M. E. Church. The collection for benevolence was over $20,00.

New Year's evening was devoted to a lecture by the writer, subject, St. Paul's Orphan Home—its object and practical workings. A very large audience greeted us. At the close of the lecture a collection was taken for the benefit of the Home, amounting to $20.65. Twenty-nine subscribers were secured for the *Orphan's Friend*. It was our privilege to accept the hospitality of a number of families in this congregation. Our intercourse with them was quite pleasant indeed. We were especially gratified to learn the high esteem in which these people hold their pastor. He labors with great acceptance in their midst.

In passing through this large charge, we had the pleasure of looking into the St. Luke's Church. It was beautifully festooned. Festal services were held on Christmas eve, and communion on Christmas Sunday.

Fourteen members were added by confirmation. The collection for benevolence was over $20.00. The pastor was assisted by Rev. J. B. Thompson, during the festal season. We were informed by members of the congregation that new zeal and a large degree of activity, has taken root in this congregation and in fact throughout the entire charge. God bless pastor and people, is our prayer

Pine Run congregation, Westmoreland Co, Pa., celebrated the Holy Communion on Sunday, January 8th. Owing to the inclemency of the weather and the bad roads, the attendance was not as good as it would have been had the weather been more favorable. Three infants were baptized. This congregation has been engaged for some time in repairing their church, painting it on the outside and inside, and papering it. On New Year's Day the first service was held in the church since it has been repaired. All appeared to be pleased with the church in its new dress. As we bade adieu to the old year and entered upon the new, so we under the Lord's blessing entered for the first time for worship on New Year's Day, our church now much beautified, and even new as compared with it before these repairs were made.

The Holy Communion of the Lord's Supper was administered in St. Luke's Reformed congregation, in Kittanning, on January 1st, at which time six persons united with the church, all heads of families but one. Rev. C. R. Dieffenbacher, from Greensburg, assisted the pastor, and preached on Saturday and Sunday.

The Orphans' Home Building at Butler, Pa., is sadly out of repair. The northern wing must be removed, and a new one substituted. The Superintendent, Rev. Stauffer, writes concerning the situation: "The new wing will be so arranged as to meet the wants and conveniences of the institution in every respect. We are endeavouring to collect the means needed for the above object, so that not a dollar of debt may remain upon it, and we ask the friends of the Home to send their contributions to the Treasurer, B. Wolff, Jr., Craig St, Pittsburg.

The 1st Reformed church Sunday-school of Greensburg, is held weekly, alternately morning and afternoon, in one of the oldest churches in western Pennsylvania. It was organized in the spring of 1874, and has now 160 scholars on roll, making 17 classes, besides officers and teachers. The average attendance for the year 1881 was 100. The pastor, Rev. C. R. Dieffenbacher, is Superintendent. The school has exercised a large influence in the contemplated building of a new church.

Rev. S. Mease has located *Pastor and People* in Chicago as its permanent place of publication. The firm of F. H. Revell, 150 Madison St., has become publisher, to whom letters of business are to be addressed. Personal correspondence, communications and exchanges are to be addressed to Rev. S. Mease, 338 N. State St. The price of *Pastor and People*, we learn, is reduced to $1 25 per year, whilst its contents are materially enlarged and otherwise improved. The 2nd volume run with the secular year. No. 1, (Jan. & Feb) to leave the press very early.

BOARD OF EDUCATION.

As there was no quorum present at the recent meeting of the Board of Education at Reading, the minority in attendance, owing to the necessities of the case, took the responsibility of appointing a temporary treasurer The *Rev. Charles G. Fisher*, of 907 Arch Street, Philadelphia, was accordingly authorized to act as Treasurer until the annual meeting of the Board in May next, who will receive and pay out all monies for beneficiary students, for the time intervening.

THEODORE APPEL, *Secty. of Board.*

General News.

HOME.

In the United States Senate a bill has been introduced to retire Justice Hunt on full pay ——Mr. Voorhees reported a bill appropriating $1,500,000 to begin the erection of a building for the Congressional Library, and $1,100,000 for the purchase of a site.——The members of the Senate Committee on Pensions are unanimously in favor of the bill grating about $15,000 arrears of pensions to Mrs. Lincoln.

Over four hundred bills have been introduced into the House of Representatives under the call of States. The main discussion was on a bill to enlarge the Committees of the House.

The entire McCalmont holding of 157,000 shares of the common stock of the Philadelphia and Reading Railroad Company has been transferred upon the books from that firm to Kidder, Peabody & Co., and from the latter to third parties. But the officers of the company are not satisfied that the stock has been sold by the largest English stockholders. Some doubt is thrown upon this assumption by the fact that most of the transfers are made in very large blocks.

Washington, January 21.—There was a large attendance of ladies at the adjourned meeting of the Senate select Committee on the Rights of Women to-day, and a large number of Senators and Representatives were present to see the chosen champions of the woman's suffrage cause and hear their arguments. Addresses were made by Matilda Joslyn Gage, Lillie Devereux Blake, Susan B. Anthony, Elizabeth Cady Stanton, Mrs. Sewell, of Indianapolis, and Isabelle Beecher Hooker. Mrs. Stanton's speech was especially elaborate and forcible. The hearing was closed to-day, and the committee will now take the subject under advisement.

Disastrous floods in the Cumberland river by which 10,000 people are said to have been driven from their homes are reported from Nashville, Tenn., on the 21st inst.

A fire involving the loss of half a million of dollars occurred in Atlanta, Ga., on the 21st inst.

Washington, Jan. 21.—The House Committee on Post Offices and Post Roads by a unanimous vote yesterday agreed to report adversely on the bill providing for a 1-cent postage rate for letters as impracticable. There is a feeling in the committee that a 2-cent rate will come soon, but it is doubtful if even this will be adopted by Congress. A 1-cent rate would disarrange the existing regulations with the postal card arrangements, and work disadvantage in other respects. The same committee also unanimously opposed the bill to send all newspapers and periodicals free to any member of the Life Saving Service. The committee reject the proposition because it opens the door to similar grants and thus makes a dangerous precedent.

The State Temperance Convention which met last week in Harrisburg, had a very harmonious session. Before adjourning the convention declared it to be the purpose of the temperance people of the State to direct their efforts, first, by moral suasion to enlighten the citizen voter; second, by ballots to be cast for candidates for public office who from their lives and records shall give a pledge of their purpose to use official power and place to secure from the Legislature the submission to the people for approval, the amendments to the State Constitution, approved by the convention.

Resolved, That the first effort shall be the election of members of the Legislature in 1882 favorable to the submission of the constitutional amendments.

Second. Such modifications of our present laws as shall secure the greatest protection possible from the evils of our present license system.

Third. The support of all efforts for prohibition in the District of Columbia, the Territories, and the national domain over which Congress has jurisdiction.

Fourth. All possible encouragement in the temperance training and education of children of our State in Sunday and public schools.

Resolutions were also adopted thanking the members of the last Legislature who voted in favor of temperance questions, and requesting their constituents to return them, and also asking for the defeat of those who voted against temperance measures.

Bangor, Me., Jan. 22.—Rev. Enoch Pond, D. D., president of the Bangor Theological Seminary, died last night, aged ninety one years.

New York, Jan. 22.—General Silas Casey, United States Army, died to-day at his residence in Brooklyn.

Hanover, N. H., Jan. 22.—While William L. Howe, of Portland, Me., a member of the sophomore class of Dartmouth College, and Joseph H. W. Flint, of Concord, N. H., a classmate, were walking down Maln street yesterday, a shotgun in the hands of Flint was accidentally discharged and the contents entered Howe's back. He died at 5 P. M. Deceased was the son of ex-Postmaster Wm. Howe, of Portland, Me., now an inspector in the custom house, and was one of the most promising young men in the college. It seems that Mr. Flint had started out hunting, and, supposing the gun not loaded, put on a cap and pulled the trigger.

FOREIGN.

There has been a financial panic in Paris growing out of extreme speculation. Many Roman noblemen and the Vatican suffer through the fall in the shares of the Union Generale. A considerable sum of Peter's pence is reported to be invested in the shares of that bank. For a statement which will explain the above we are indebted to the *Evening Telegraph* which says: "The "Union Generale," which figures so conspicuously in the pending panic in France, is a bank, or, rather, financiering company, which was started in 1878 by some wealthy persons who stood high in the Church circles. The "Church interest" gathered around the Union, it took Austria for its field of action, established a Land Bank in Vienna, and "financed" railways, iron mines, and foundries in Bohemia and Hungary. It also contemplated schemes to promote trade in Servia and the development of the unworked resources of Brazil. Its business expanded so rapidly that at the beginning of November last, only three years from the time of its organization, its capital had been raised by degress from $1,250 000 to $28 800,000, with a reserve fund of $3,000,000. Its deposits at a fixed rate reached $20,000,000, and it was believed at that time to control a capital of $100,000,000. Its shares had consequently gone up from $25, the paid-up value, to $425, or seventeen times the original price. The way in which this remarkable rise in value is brought about is peculiar to a school of financiering now in vogue in France. The scheme is to seem to create wealth out of nothing by the duplication of companies and the multiplication of share capital. One company becomes the parent of others, and sells to its offspring, at fabulous prices, concessions, etc., that may be worth nothing or next to nothing These sales appear to yield fabulous profits, and a wild speculation sets in, which can only end in ruin to all that touch it, outside the charmed circle of the financiers who started the operation."

London, January 17.—The *Times* says: On Mr. Bradlaugh presenting himself in the House of Commons to take the Parliamentary oath, Sir Stafford Northcote will move that he be not allowed to do so. The Government will meet this motion with the previous question.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, January 23.

FLOUR.—The sales reported comprised 1000 barrels city mills, delivered in New York, at $6.50; 1000 barrels do. do. family at $6.75@7.25, f. o. b.; 100 barrels Pennsylvania extras at $5; 100 barrels do. family at $6.15; 500 barrels do. do. at $6.25; 100 barrels do. do. choice at $6.35; 125 barrels clear Minnesota at $6.50; 500 barrels straight do. at $6.75; 375 barrels do. do. at $7; 500 barrels patent do. at $7.20; 125 barrels do. do. at $7.25; 1500 barrels do. do. at $7.37½@7.50; 250 barrels do. do. at $7.75; 400 barrels Ohio family at $6.75; 1000 barrels do. do. choice and fancy at $7@7.20. We quote the whole range of prices as follows: Supers at $3.75@4.25; winter extras at $4.50@5.25; Pennsylvania family at $6.15@6.37—chiefly at $6.25; Ohio and Indiana do. at $6.25@7; high grade Ohio at $7.10@7.25; St. Louis and Southern Illinois do. at $6.50@7.25; Minnesota bakers' clear at $6.25@6.50; do. straight at $6.62@7, and winter and spring patents at $7.25@7.75, as to quality. Rye Flour was quiet and steady at $4.75@5, as to quality. Buckwheat Flour was quiet and steady at $3.75 ₱ cwt.

Wheat.—Sales comprised a few car lots No. 2 red in elevator at $1.42¾, which was bid, with $1.44 asked, regular, for January; 35,000 bus. Feb. early at $1.44¾, with sellers at that, and $1.44¾ the best bid at noon call, but sales later of 10,000 bus. at $1.44½, and $1.46½ bid and $1.47 asked at both calls for March, and $1.47½, bid early for April but asked, with $1.47 the best bid at the close of 'Change.

CORN.—Sales of 2000 bus. No. 3, in grain depot at 69@69½c.; 2500 bus. steamer on Port Richmond track at 70c.; 4000 bushels sail yellow track at 71c.; and 1000 bus. do. white track at 72@73c.

OATS.—Sales reported comprised 1 car rejected white at 49c.; mixed quoted at 48½@49s., and No. 3 white at 50c.; 2 cars No. 2 white in Twentieth street elevator at 50½c., and 7 cars do. do. (part to arrive) in grain depot at 51c., closing 50½c. bid and 50¾c. asked for January; 50⅝c. bid and 50½c. asked for February; 51¼c. bid and 51½c., asked for March, and 51⅝c. bid and 52c. asked for April.

RYE was dull and nominally quoted at 90c.@93c. as to quality.

GROCERIES moved slowly and the market favored buyers. Sales reported comprised 300 bags common to prime Rio at 8¾@12½c.; 50 bags good Santos at 11½c.; 100 bags fair and good Maracaibo at 11½@12c., and 50 mats ordinary Java at 16c. In Raw Sugars there was nothing doing to establish prices; nominal quotations were 7⅞@7¾c., for fair to good refining muscovadoes, but the market was weak on this basis. Refined Sugars were unsettled and quiet, closing at 10½c. for cut loaf, crushed and powdered; 9½c. for granulated; 9¼c. for mould A, and 9c. for standard A.

PROVISIONS.—We quote Mess Pork new at $18@18.50; shoulders in salt, 6¾c.; do. smoked 7½@7¾c.; pickled shoulders, 7½@7¾c.; do. smoked, 8@8¼c; pickled bellies, 9½c.; smoked do., 10¾@11c; loose butchers' Lard 11c.; prime Western steam do. $11.40@11.45; city kettle do. 11¾c.@12. Beef Hams, $20.50@21.25, as to brand; smoked Beef, 14c.; sweet-pickled Hams, 10½@11c., as to average; smoked do., 11½@12c; extra India Mess Beef, $25@25.50, f. o. b.; city family do., $13.50@14, and packet do., $12.50@13, f. o. b.

BUTTER.—We quote Penna. creamery extras 41@42c.; Western do. do. 40@41c.; do. good to prime, at 34@38c.; do. imitation, 30@35c.; Bradford and York State extras, fresh, 32@33c.; firsts, at 29@30c.; Western extras, fresh, 30@31c.; do. good to prime, 25@29c.; ladle worked, choice, 25@27c.; do. fair to good, 18@23c.; rolls, choice, 22@23c.; do. fair to good, 16@20c.; ordinary, 12@14c.; summer-packed, solid, 9@15c., as to quality; common and medium shipping grades, 9@12c.; grease, 4@6c.; prints, fancy, 43@45c.; do. firsts, 38@42c.; do. seconds, 32@35c.

EGGS.—We quote limed at 17@18c.; held lots, 15 to 21c., as to condition; fresh Western at 23c., and Pennsylvania, New Jersey, and Delaware fresh at 24c. in a wholesale way, and 25c. for jobbing sales.

CHEESE.—We quote New York full cream choice at 13½c.; do. fair to prime at 12@13c.; Ohio flat, fine, 12¾@13c.; do. fair to prime, 11¼@12¾c.; Pennsylvania part-skims, 8@9c., do. skims, 6@8c. for fair to prime down to 2@3c. for inferior.

PETROLEUM.—We quote car lots for home use at 7¾c. for standard white and 10½c. for Royal, 150 test

POULTRY.—For supplies of fair to choice live Chickens at 10@11c.; do. Turkeys at 11@12c. Dressed Chickens, near-by choice dry picked, 11@12c.; do. Western do. 9@10c;. do. scalded, 7@9c.; do. Turkeys, dry picked, choice near-by, 12@13c.; do. Western choice, 10@11c.; do. scalded, 7@9; Ducks, 11@13c.; and Geese, at 9@10c.

HAY AND STRAW.—We quote No. 1 Western and York State Hay at $18.50@19; good do., $17.50@18; fair do. $15@16, down to $10@12 for inferior. Rye Straw was steady at $15@16, the latter without wood.

SEEDS.—Sales of 30 bags fair Pennsylvania at 8½c., and 100 bags prime Ohio at 9c. Flax was dull and nominal at $1.35@1.36 for pure.

FEED.—Sales of 2 cars Shorts at $17.50; 4 cars spring Bran at $18@18.50, and 1 car White Middlings at $22, with winter Bran quoted at $19@19.50 as to quality and location on track.

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